

وجوب الاعتصام بالكتاب والسنة
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At-Tibyan Publications

The Obligation of Holding Steadfast to the Book and the Sunnah

(The Manhaj of
Ahl As-Sunnah Wal-Jamā'ah)

*Shaykh 'Abdul-Qādir Ibn 'Abdil-'Azīz
(May Allāh free him)*

The Obligation of Holding Steadfast to the Book and the *Sunnah*

(The *Manhaj* of Ahl As-Sunnah Wal-Jamā'ah)

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Translator's Introduction

This book is a chapter taken from the book "*Al-'Umdah Fī I'dād Al-'Uddah Lil-Jihādi Fī Sabilillāhi Ta'ālā* (The Pillar Concerning the Making Ready The Preperation For *Jihād* In The Path Of Allāh, The Most High)", called "*Wujūb Al-I'tisām Bil-Kitābi Was-Sunnah (Manhaj Ahl as-Sunnah Wal-Jamā'ah)* The Obligation Of Holding Steadfast To The Book And The *Sunnah* (The Methodology Of Ahl As-Sunnah Wal-Jamā'ah)". This book was written by *Imām 'Abdul-Qādir Ibn 'Abdil-'Azīz*, may Allāh free him from the prison of the *tawāghīt*.

This is the fourth chapter that has been translated from that book, after "*Ma'ālim Asāsiyyah Fil-Jihād* (Fundamental Concepts Regarding *Al-Jihād*)", "*Ar-Radd 'Alā Shubhah Muta'alliqah Bil-Imārah* (The Refutation of The Doubts Concerninf Leadership)", and "*Qasam Mu'askar At-Tadrīb* (The Oath Of The Military Training Camp)". The latter two were joined into one book in English due to their relation to each other.

Along with translating this book, we also added footnotes, mainly regarding references for *Hadīths*, as well as adding certain explanatory comments for issues that might be unclear. Whenever these were added, they were preceded by "**Trans. Note**". Also, many times, the *Imām* would mention a Verse, then reference the *Sūrah*, but not the Verse number, so we added the Verse numbers wherever needed, but we did not add "**Trans. Note**", as it seen as necessary.

We ask Allāh, *Ta'ālā*, to let the Muslims benefit from this book, and any good in it is from Allāh, and any mistakes are from ourselves and the *Shaytān*.

Biography Of *Imām ‘Abdul-Qādir Ibn ‘Abdil-‘Azīz*

- Name: Sayyid. *Imām ‘Abdul-‘Azīz Imām Ash-Sharīf*
- Born in August in 1950, in the city of Banī Suwayf, in southern Egypt
- He sought knowledge and memorized the Book of Allāh when he was a child, and began writing in his youth
- He graduated from the Faculty of Medicine in Cairo, in 1974 G. with excellent grades and top honours
- He then worked as a vice-chairman in the Surgical Branch in the College of Ophthalmology
- He was accused of being connected with the assassination of the *Tāghūt* (false deity) Anwar Saddat in the year 1981- but he was able to escape from Egypt.
- He became the director of the Kuwaiti *Al-Hilāl* Hospital in Peshawar, Pakistan
- He married a Palestinian woman, from whom he had four sons and one daughter. He then married a Yemeni woman from the city of Ebb, from whom he has one daughter.
- He then fled with his *Dīn* from Pakistan when they started arresting the well known Arabs in Peshawar in the year 1993, and he headed for Sudan.
- He then reached Yemen at the end of the war of independence, and he worked in the hospital of the General Revolution in the city of Ebb, south of the capital San’ā’- as a volunteer without salary; and then he worked in the special *Dār Ash-Shifā’* Hospital.
- In April 1999, he was sentenced to life imprisonment in the case of “Those Who Returned From Albania”- a land which he never visited even once!
- He was captured after “September 11”, on October 28 2001, and he was in the political security prison at San’ā’ for approximately two years and five months.
- He was then handed over to the *Tawāghūt* (false deities) of Egypt on February 28 2004.

We ask Allāh to free him, and all of our imprisoned scholars.

Introduction

The holding steadfast to the Book and the *Sunnah* is from the most important concepts in the *Īmānī* preparation for the *Jihād*, as it is what directs the course of the *Jihādī* movement towards its *Shar'ī* goal, and protects it from the errors and the misguidances which many of the movements which had an *Islāmic* banner resulted to. And due to that, we would not be going to an extreme if we said that it is the most important concept of the *Īmānī* preparation for the *Jihād* in absoluteness. And that being negligent with regards to it ruins the *Jihādī* movement as a whole and it turns it to a twisted deformity, and it loses the sacrifices of the *Mujāhidīn*, and it permits others besides them to reap the fruit of the *Jihād*. So one secular – pagan – system falls so that another secular – pagan – system can take its place, over the corpses of the Martyrs and the remains of the injured, and the happy one is the one who learns from others (mistakes).

And the holding steadfast to the Book and the *Sunnah* is the *Manhaj* of *Ahl As-Sunnah Wal Jamā'ah*, and they are the Saved Sect mentioned in the saying of the Prophet, *... , ((Verily this nation will split into seventy one sects, all of them are in the fire except one, and it is the Jamā'ah.))*¹ And At-Tirmithī and others narrated it from 'Abdullāh Ibn 'Amr Ibn Al-'Ās, as *Marfū'*, *((There will come upon my nation just as what came upon the Children of Isrā'īl step by step. To the point that if there was someone from them who would have intercourse with his mother in public then there would be someone in my nation who would do that. And verily the Children of Isrā'īl split into seventy two Millahs. And my nation will split into seventy three Millahs all of them are in the fire except for one Millah))* They said, "Who is it O Messenger of Allāh?" He said, *((Whatever I and my Companions are upon today.))* And the *Isnād* of this narration is *Dha'īf*, (yet) *Hasan* due to other than it through its witnesses.

¹ Narrated by Ibn Abī 'Āsim from Mu'āwiyah and Al-Albānī authenticated it in "*Kitāb As-Sunnah*" by Ibn Abī 'Āsim: *Hadīth* # 65: pg. 33

And the meaning is one, as the Saved Group is the one that follows that which the Prophet, , and his Companions were upon, and they are the first true *Jamā'ah*. Just as Abū Shāmah said in "*Kitāb Al-Hawādith Wal-Bid'*", "Where ever the order to follow the *Jamā'ah* comes, then what is intended by it is adhering to the Truth and its followers, even if those holding steadfast to it are a small amount and those contradicting it are many 'because the Truth is that which the first *Jamā'ah* was upon from the time of the Prophet, , and his Companions. And there is no consideration given to the great numbers of the People of *Bid'ah* from after them. 'Amr Ibn Maymūn Al-Awdī said, 'I became a companion of Mu'āth in Yemen, then I did not leave him until I buried him in the soil in Ash-Shām. Then after him, I became a companion of the most knowledgeable of the people; 'Abdullāh Ibn Mas'ūd, may Allāh be pleased with him, then I heard him saying, 'Adhere to the *Jamā'ah*, because the Hand of Allāh is upon the *Jamā'ah*.' Then I heard him saying on a day from the days, 'There will be leaders charged over you who delay the prayer past its time, so pray the prayer in its time, then it is (considered) the obligatory one, and pray with them, then it is (considered) a voluntary one for you.' He ('Amr) said, 'O Companion of Muhammad, I do not know, what are you telling us?' He said, 'And what is that?' I said, 'You order me with (adhering to) the *Jamā'ah* and you encourage me upon it, then you say pray the prayer alone and it is the obligatory one, and pray with the *Jamā'ah* and it is a voluntary one?' He said, 'O 'Amr Ibn Maymūn, I used to think that you were the most knowledgeable person of this town. Do you know what the *Jamā'ah* is?' I said, 'No.' He said, 'Verily, the majority of the *Jamā'ah* are those who have left the *Jamā'ah*; the *Jamā'ah* is that which complies with the Truth, even if you are alone.' And in another path (of narration), 'So he slapped my thigh and said, 'Woe to you, verily the majority of the people have left the *Jamā'ah*, and verily the *Jamā'ah* is what complies with the obedience of Allāh 'Azza Wa-Jall.' Na'im Ibn Hammād said, 'He means: If the *Jamā'ah* becomes corrupt, then it is upon you (to follow) that which the *Jamā'ah* was upon before it became

corrupted, even if you are alone, because then you are the *Jamā'ah* at that point.' Mentioned by Al-Bayhaqī and others.'" ²

And Al-Bukhārī narrated from 'Imrān Ibn Husayn, that the Messenger of Allāh, , said, ((*The best of my nation is my generation, then those who follow them, then those who follow them.*)) 'Imrān said, "Then I don't know if he mentioned after his generation two generations or three." ((*Then after you there will be people who bear witness when they are not asked to bear witness and they betray and they are not trustworthy, and they make oaths and they do not fulfill them, and obesity becomes widespread amongst them.*))

And the ideology of *Ahl As-Sunnah Wal Jamā'ah* is the ideology of the Prophet, , and his Companions, who are the best of this Nation until the Day of Resurrection, may Allāh be pleased with them collectively. And the importance of knowing this ideology, even its obligation, becomes clear if we know that this Nation disagreed and became divided after its Prophet, . And these sects took different paths which at the top of each of these paths there is a Shaytān which beautified for each of them a false ideology in understanding and using evidence. And no one remained upon the ideology of the Prophet, , which is the Straight Path of Allāh, except for one sect and it is the saved one, as in the past *Hadīth* of the sects. And the salvation of the slave and his success in the two abodes is by knowing its ideology and its fundamentals.

Allāh *Ta'āla* said,

And verily, this is my Straight Path, so follow it, and follow not the (other) paths, for they will separate you away from His Path. ³

² Narrating from "*Ighāthat Al-Lahfān*" by Ibn Al-Qayyim: Vol.1/3, pub.: "*Dār Al-Kutub Al-Ilmiyyah*" 1407 H.

³ *Sūrat Al-An'ām*, 153

And the *Hadīth* of Ibn Mas'ūd concerning its *Tafsīr*.⁴

And the Messenger of Allāh, , said, ((*So whoever from you lives, then he will see much disagreement, so adhere to my Sunnah and the Sunnah of the Rightly Guided Khalīfahs after me. Hold onto it with the molars, and beware of the innovated matters, because every Bid'ah is a misguidance.*)) Narrated by At-Tirmithī and he said that it is a "*Hasan Sahīh Hadīth*" from Al-'Irbādh Ibn Sāriyah.⁵ So this is another text which shows that disagreement will take place and that the protection at that point will be in holding steadfast to the *Sunnah*. And that that which the contradicters are upon are the innovations, *Bid'ahs* and misguidances. And all of it is from the beautification of the *Shaytān* and his plot, as He *Ta'āla* said,

⁴ Review "*Tafsīr Ibn Kathīr*" **Trans. Note:** The *Hadīth* of Ibn Mas'ūd that is being referred to is the following: From 'Abdullāh, who said, "The Messenger of Allāh made a line with his hand, then he said, '*This is the Straight Path of Allāh.*' Then he made lines on its right and its left, then he said, '*These are the paths, and there is not one from them except that there is a Shaytān upon it calling to it.*' Then he recited,

And verily, this is my Straight Path, so follow it, and follow not the (other) paths, for they will separate you away from His Path.

This *Hadīth* was narrated by Ahmad and Ad-Dārimī from Ibn Mas'ūd, as well as Ahmad and Ibn Mājah from Jābir Ibn 'Abdillāh, all with very similar phrasings. The narration of Ibn Mas'ūd was declared authentic by Ahmad Shākir in his *Takhrīj* of "*Musnad Ahmad*" Vol. 6/89 and 199, as well as being declared "*Hasan*" by Al-Wādī'ī in "*As-Sahīh Al-Musnad*" #848. The narration of Jābir was authenticated by Al-Albānī in "*Sahīh Ibn Mājah*" #11

⁵ **Trans. Note:** This *Hadīth* was narrated with many similar phrases by At-Tirmithī, Abū Dāwūd, Ibn Mājah, Ad-Dārimī, and Ahmad. It was also authenticated by Ibn Al-Mulqīn in "*Al-Badr Al-Munīr*", Vol. 9/582, declared "*Sahīh Mash'hūr*" by Al-'Irāqī in "*Al-Bā'ith 'Alā Al-Ikhlās*" #1, Al-Baghawī declared it "*Hasan*" in "*Sharh As-Sunnah*", 1/181, and Ash-Shawkānī mentioned that it is confirmed and that its men are the men of the "*Sahīh*" in "*Al-Fat'h Ar-Rabbānī*", Vol. 5/2229.

And whosoever turns away from the Remembrance of the Ar-Rahmān (i.e. this *Qur'ān* and worship of Allāh), We appoint for him a *Shaytān* to be a *Qarīn* (an intimate companion) to him. And verily, they hinder them from the Path, and they think that they are guided aright! ⁶

Ibn Rajab said, “And it is authentic from Ibn Mas’ūd, may Allāh be pleased with him, that he said, ‘Verily today you have become upon the *Fitrah*, and verily you will innovate and innovation will be made for you, so then if you see an innovation, then adhere to the First Era.’” ⁷

And Al-Bukhārī narrated from Huthayfah that he said, “O all of you scholars, stay aright, then you have gone ahead very far. But then if you go right and left, then you have gone astray very far in misguidance.” ⁸ And Ash-Shātībī narrated it from Huthayfah like this, “Fear Allāh O all of you scholars, and take the Path of those who were before you. Because, for my life, if you follow it then you have gone ahead very far. And if you leave it right and left then you have gone astray very far in misguidance.” ⁹ And in this saying there is a declaring as a lie of that which the contemporary atheists say, that atheism is advancement, and following religion takes you backward. As in the *Athar* of Huthayfah, the going forward, and it is the advancement, is the following of the *Shari’ah*. And the corroborator of this is the saying of Allāh *Ta’āla*,

A warner for mankind, To any of you that chooses to go forward, or to remain behind ¹⁰

So the advancement is the following of the warner, , and the remaining behind and going backward is contradicting him.

⁶ *Sūrat Az-Zukhruf*, 36- 37

⁷ “*Jāmi’ Al-’Ulūmi Wal-Hikam*”: pg.235

⁸ *Hadīth*: 7282

⁹ “*Al-I’tisām*” by Ash-Shātībī: Vol. 2/337

¹⁰ *Sūrat Al-Muddath’thir*, 36- 37

And the ideology of the Saved Sect, *Ahl As-Sunnah Wal-Jamā'ah* is the holding steadfast to the Book and the *Sunnah*, and this ideology has fundamentals which I will simplify in eight fundamentals with their evidences, then I will mention some of that which branches off of them. And the point of mentioning these fundamentals is for the *Mujāhid Tā'ifah* should take them in knowledge and in practice, and so that the unity of understanding will be complete amongst the members of this *Tā'ifah* according to this *Manhaj*, in hopes that Allāh will bestow as a virtue upon the Muslims a *Khilāfah* upon the Prophetic *Manhaj*. So the holding steadfast to the Book and the *Sunnah*, as a *Manhaj*, by itself unlike any others, leads to the preservation of the Religion upon its established fundamentals which the first true *Jamā'ah* was upon, and they were the Prophet, , and his Companions, may Allāh be pleased with them. And if the ultimate goal of the *Jihād* is to make the Religion dominant

It is He Who has sent His Messenger with the Guidance and the Religion of Truth, to make it superior over all religions even though the *mushrikūn* hate (it). ¹¹

So how will the Religion be made dominant by someone who does not know it with proper knowledge, and does not know what has been placed upon it from corruption? And how will the Religion be made dominant by someone who did not understand it in knowledge and action? Verily, this will never be, and it is contrary to the *Qadarī* tradition of granting succession, which has been established

Allāh has promised those among you who Believe, and do righteous good deeds, that He will certainly grant them succession in the earth ¹²

¹¹ **Trans. Note:** *Sūrat At-Tawbah*, 33 and *As-Saff*, 9

¹² **Trans. Note:** *Sūrat An-Nūr*, 55

As for the eight fundamentals of the *Manhaj* of *Ahl As-Sunnah Wal-Jamā'ah* "The Fundamentals of Holding Steadfast to the Book and the *Sunnah*" then they are,

1-The First Fundamental: Verily, this Shari'ah is the True Religion of Allāh which He Chose for His creation until the Day of Resurrection, so it is the seal of all of the *Shari'ahs*, (and) it will never be abrogated by any *Shari'ah* after it, just as Muhammad, , is the is the Seal of the Prophets.

a) **As for it being the Truth, then this means that everything other than it is misguidance,** and whoever seeks guidance in other than it then Allāh leads him astray. He *Ta'āla* said,

So after the Truth, what else can there be, save error? ¹³

And He *Ta'āla* said,

And Allāh judges with Truth, and those to whom they invoke besides Him, cannot judge anything. Certainly, Allāh! He is the All-Hearer, the All-Seer. ¹⁴

And He *Ta'āla* said,

Then We have put you (O Muhammad), on a plain way of commandment. So follow you it, and follow not the desires of those who know not. ¹⁵

¹³ *Sūrat Yūnus*, 32

¹⁴ *Sūrat Ghāfir*, 20

¹⁵ *Sūrat Al-Jāthiyah*, 18

b) **And it is the *Sharī'ah* of the Creator, *Jalla Wa 'Alā*, and He is the most knowledgeable concerning the benefits of His creation in the two abodes. He *Ta'āla* said,**

Should not He Who has created know? And He is the Most Kind and Courteous, All-Aware ¹⁶

And He *Ta'āla* said,

Is then He Who creates as one who creates not? Will you not then remember? ¹⁷

And it is the *Sharī'ah* of the Best of Judges:

Is not Allāh the Best of Judges? ¹⁸

And it is the *Sharī'ah* of the Most Merciful of those who show mercy:

But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy. ¹⁹

And it is the *Sharī'ah* of the All Knowing, the All Powerful:

That you may know that Allāh has power over all things, and that Allāh surrounds (comprehends) all things in (His) Knowledge. ²⁰

¹⁶ *Sūrat Tabārak*, 14

¹⁷ *Sūrat An-Nahl*, 17

¹⁸ *Sūrat At-Tīn*, 8

¹⁹ *Sūrat Yūsuf*, 64

So due to this, the legislating should not be except for Him *Subhānahu*.
He *Ta'āla* said,

The command is for none but Allāh. ²¹

And this is the *Tawhīd Ar-Rubūbiyyah*.

And due to the fact that He, *Jalla Wa 'Alā*, is the most knowledgeable concerning the benefits of His creation, then His *Sharī'ah* is based upon the consideration of their benefits and what is good for them in the two abodes; the *Dunyā* and the Hereafter, contrary to incomplete human ideologies which do not take the Hereafter into consideration. So due to that, this *Sharī'ah* should not be presented to the people that in it there is the solution to their worldly problems, as the people of the human ideologies do. Rather it takes into consideration their benefits of the Hereafter, and of the *Dunyā* which return back to it (the Hereafter), as the conditions of the *Dunyā*, according to the Legislator, all return back to their consideration as being benefits for the Hereafter. ²² He *Ta'āla* said,

Verily! Those ones love the present life of this world, and put behind them a heavy Day ²³

And He *Ta'āla* said,

But most of men know not. They know only the outside appearance of the life of the world, and they are heedless of the Hereafter. ²⁴

²⁰ *Sūrat At-Talāq*, 12

²¹ *Sūrat Yūsuf*, 40

²² "*Muqaddamat Ibn Khaldūn*": pg. 191

²³ *Sūrat Al-Insān*, 27

²⁴ *Sūrat Ar-Rūm*, 6-7

And He *Ta'āla* said,

Nay, you prefer the life of this world; although the Hereafter is better and more lasting. ²⁵

And He *Ta'āla* said,

Every soul shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. ²⁶

So the *Dunyā* is the abode of actions, and the Hereafter is the abode of recompense.

c) **And it is only for the Creator, *Jalla Wa 'Alā*, to legislate for His creation.** ²⁷ So whoever disputes Him, *Subhānahu* in this, then he has disputed with Him in His *Rubūbiyyah* ²⁸ and His *Ulūhiyyah* ²⁹ for the people. He *Ta'āla* said,
d)

Surely, His is the Creation and Commandment. ³⁰

²⁵ *Sūrat Al-A'lā*, 16-17

²⁶ *Sūrat Āl 'Imrān*, 185

²⁷ **Trans. Note:** In the Arabic version, there is a mistake in the way it was phrased, literally translated it was "And it is only the Creator, *Jalla Wa 'Alā*, to legislate for His creation." So the word "...for..." was added in the English in order for the sentence to make sense and have its full meaning

²⁸ **Trans. Note:** *Rubūbiyyah* is the parts of *Tawhīd* that relate to Allāh's Lordship, or His Actions towards the people, such as Creation, Knowledge, Sending rain, etc. In this issue, it is Allāh's Right to Legislate for the creation.

²⁹ **Trans. Note:** *Ulūhiyyah* is the parts of *Tawhīd* that relate to the actions of the slaves towards Allāh, such as Allāh's Right to be supplicated to Alone, loved with absolute love alone, etc. In this case, it is Allāh's right to not be associated with in the type of legislation that the slaves rule with.

³⁰ *Sūrat Al-A'rāf*, 54

And He *Ta'āla* said,

The command is for none but Allāh. He has commanded that you worship none but Him, that is the Straight Religion, but most men know not. ³¹

As for those who dispute with Him, *Subhānahu* in the legislating for His creation then, He *Subhānahu* has described them that they are partners and lords. As in His *Ta'āla*'s statement:

Or have they partners (with Allāh), who have legislated for them a religion which Allāh has not allowed ³²

And He *Subhānahu* said,

They (Jews and Christians) took their rabbis and their monks as lords besides Allāh ³³

So giving Him, *Subhānahu* the right of legislation solely and obeying Him in that is the *Tawhīd Al-Ulūhiyyah* which the *Islām* of an individual is not valid except with it. He *Ta'āla* said,

Do they then seek the judgment of (the Days of) Ignorance? And who is better in judgment than Allāh for a people who have firm Faith ³⁴

³¹ *Sūrat Yūsuf*, 40

³² *Sūrat Ash-Shūra*, 21

³³ *Sūrat At-Tawbah*, 31

³⁴ *Sūrat Al-Mā'idah*, 50

e) **As for this *Sharī'ah* being the Religion of Allāh which He chose for all of His creation (and) nothing other than it is accepted from them,** then that is due to the universal sending of the Prophet,
. He *Ta'āla* said,

Say (O Muhammad): "O mankind! Verily, I am the Messenger of Allāh to you all of you" ³⁵

And He *Ta'āla* said,

And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind ³⁶

And he, , said, ((*And the prophet used to be sent to his people specifically, and I was sent to the people universally.*)) Narrated by Al-Bukhārī from Jābir, may Allāh be pleased with him.

And due to that, He *Ta'āla* said,

And whoever seeks a religion other than *Islām*, it will never be accepted of him, and in the Hereafter he will be one of the losers ³⁷

And He *Ta'āla* Said,

And whosoever from the sects (all the types of disbelievers) rejects it (the *Qur'ān*), then the Fire will be his promised meeting-place ³⁸

³⁵ *Sūrat Al-A'rāf*, 158

³⁶ *Sūrat Saba'*, 28

³⁷ *Sūrat Āl 'Imrān*, 85

³⁸ *Sūrat Hūd*, 17

And Muslim narrated from Abī Hurayrah that the Prophet, ﷺ, said, ((By Allāh, no jew nor any christian from this nation hears of me, then does not believe in me, except that he enters the fire.)) And from Ibn ‘Umar, may Allāh be pleased with them both, as Marfū’: ((I was ordered to fight the people until they bear witness that there is no god but Allāh...)) the Hadīth, Agreed upon.

e) **As for it being the permanent *Sharī’ah* until the Day of Resurrection that will not be abrogated**, then (that is) because the Prophet ﷺ is the Seal of the Prophets. He, ﷺ, said, ((The Children of Isrā’īl used to be governed by the Prophets. Whenever a Prophet died then another Prophet would succeed him. And there is no Prophet after me.)) Agreed upon from Abī Hurayrah, may Allāh be pleased with him. And he, ﷺ, said, ((I was sent with the sword in front of the hour, so that Allāh will be worshipped Alone with no partners unto him...)) Narrated by Ahmad and Abū Dāwūd from Ibn ‘Umar, may Allāh be pleased with them both, and Al-Albānī authenticated it. ³⁹

f) **And due to it being the Sealing, Permanent *Sharī’ah*, then Allāh *Subhānahu* has taken responsibility in Preserving it from alteration and changing**, as the jews and the christians did with their religion. And that is so that the argument of Allāh over His creation will remain correctly established until the Day of Resurrection. He *Ta’āla* said,

Verily We: It is We Who have sent down the *Thikr* (i.e. the *Qur’ān*) and surely, We will guard it (from corruption) ⁴⁰

And He, *Jalla Sha’nuh* said,

³⁹ **Trans. Note:** Al-Albānī authenticated it in “*Sahīh Al-Jāmi’*” #2831, and he declared it “*Hasan*” in “*Jilbāb Al-Mar’ah Al-Muslimah*” pg. 204. This *Hadīth* was also authenticated by *Imām* Ath-Thahabī in “*Siyar A’lām An-Nubalā’*”, Vol. 15/509, and by *Shaykh* Ahmad Shākir in his *Tahqīq* of “*Musnad Ahmad*”, Vol. 7/122 and Vol. 8/44.

⁴⁰ *Sūrat Al-Hijr*, 9

Messengers as bearers of glad tidings, and as warners, so that mankind should have no plea against Allāh after the Messengers ⁴¹

So the *Shari'ah* is preserved from alteration, so that the argument will stay upheld against the people until the Day of Resurrection. And in accordance with that, Allāh *Ta'āla* has sent for this *Shari'ah* carriers who establish it amongst the people, as the Messenger of Allāh, ⁴²

, said, ((*There will not cease to be an faction from my nation who uphold the Order of Allāh, not those who betray them nor those who contradict them harm them, until the Matter of Allāh comes and they are dominant over the people.*)) Agreed upon from Mu'āwiyah , may Allāh be pleased with him. ⁴³

Ash-Shātibī said, "Verily this Blessed *Shari'ah* is protected from error, just as its Companion, , is protected from error, and just as his Nation was protected from error in that which it united upon." Then he mentioned the evidences, may Allāh be merciful to him. ⁴⁴

2- The Second Fundamental (The Perfection of the *Shari'ah*), and this fundamental is based upon the first fundamental, because if this *Shari'ah* is absolute for all of the creation and permanent until the Day of Resurrection, then this necessitates that this *Shari'ah* is perfect and inclusive of all that the people need in their lives and their returns (in the Hereafter). And the evidence for this (is):

❖ His *Ta'āla*'s saying:

⁴¹ *Sūrat An-Nisā'*, 165

⁴² **Trans. Note:** In the Arabic version, it said, "...as Messenger ...", so it could have either been, "...as the Messenger ..." or "...as the Messenger of Allāh ...", so we chose the latter.

⁴³ **Trans. Note:** In the Arabic version, it said, "...may Allāh be pleased with them both." which is an obvious typo.

⁴⁴ "*Al-Muwāfaqāt*", Vol. 3/58 and what comes after it. pub. "*Dār Al-Ma'rifah*" 1395 H.

This day, I have perfected your Religion for you ⁴⁵

❖ And His *Ta'āla's* saying:

And We have sent down to you the Book (the *Qur'an*) as an exposition of everything ⁴⁶

❖ And Al-Bukhārī narrated from Tāriq Ibn Shihāb who said, “A man from the jews said to ‘Umar: ‘O *Amīr Al-Mu'minīn*, if upon us was revealed this *Āyah*,

This day, I have perfected your Religion for you, completed My Favour upon you, and have chosen for you *Islām* as your Religion ⁴⁷

then we would have taken that day as an '*Īd*.' So 'Umar said, 'Verily I know which day this *Āyah* was revealed, it was revealed on the Day of 'Arafah on the Day of Friday.'" ⁴⁸ And At-Tirmithī narrated it from Ibn 'Abbās and in it there is: "So he said, 'It was revealed on a day of two '*Īds*; the Day of Friday and the Day of 'Arafah.'" And Ibn Hajar said, "...then we would have taken that day as an '*Īd*.' In other words we would have made it an '*Īd* for us in every year due to the greatness of what took place on it from the perfection of the religion." ⁴⁹

❖ And Ash-Shātībī, may Allāh be merciful to him, said, "Ibn Habīb said, 'Ibn Al-Mājashūn informed me that he heard Mālik saying: 'Whoever innovates in this *Ummah* anything that its *Salaf* were not upon, then he has claimed that the Messenger of Allah, , betrayed the Message, because Allāh says: **(This day, I have perfected your**

⁴⁵ *Sūrat Al-Mā'idah*, 3

⁴⁶ *Sūrat An-Nahl*, 89

⁴⁷ **Trans. Note:** *Sūrat Al-Mā'idah*, 3

⁴⁸ *Hadīth*, 7268.

⁴⁹ "*Fat'h Al-Bārī*", 1/105 and also 8/270 and 13/246

Religion for you, completed My Favour upon you, and have chosen for you Islām as your Religion)”⁵⁰

❖ And Ash-Shātibī, may Allāh be merciful to him, said, “Verily, Allāh Ta’āla revealed the *Sharī’ah* upon His Messenger, , in it there is a clarification of everything that the creation is in need of in their responsibilities which they were ordered with and there worships which were placed upon their necks. And the Messenger of Allāh, , did not die until the *Sharī’ah* was completed, by the testimony of Allāh Ta’āla upon that, where He said, **(This day, I have perfected your Religion for you)**, the *Āyah*. So anyone who claims that there is something from the Religion that has not been completed then he has disbelieved in His Saying: **(This day, I have perfected your Religion for you)...** – until he said – “...But what is intended is its universalities, as there is no rule in the Religion which is needed in the necessities (*Dharūrah*), the needs (*Hājah*), or the fulfillments (*Takmīl*), except that it has been clarified with the utmost clarification. Yes, the applying of individual situations to those universalities is still entrusted to the opinion of the *Mujtahid*, because the rule of *Ijtihād* is also confirmed in the Book and the *Sunnah*, so it must be implemented and it is not an option to leave it.”⁵¹

❖ And Al-Bukhārī narrated from Masrūq from ‘Ā’ishah, may Allāh be pleased with her, that she said, “Whoever informs you that the Prophet, , hid anything from the Revelation, then do not believe him. Verily, Allāh Ta’āla says:

O Messenger, convey that which was revealed to you from your Lord, and if you do not do that then you have not conveyed His Message”⁵²

⁵⁰ “*Al-I’tisām*” by Ash-Shātibī, 2/18, pub. : “*Dār Al-Ma’rifah*” 1402 H.

⁵¹ “*Al-I’tisām*” by Ash-Shātibī, Vol. 2/304, 305, and look to “*I’lām Al-Muwaqqi’īn*”, Vol. 1/332-334, and “*Al-Muwāfaqāt*”, Vol. 2/79.

⁵² *Hadīth*, 7531 **Trans. Note:** This *Āyah* is *Sūrat Al-Mā’idah*, 67

And in a narration: “Whoever informs you that Muhammad, , hid anything from that which was revealed upon him then he has lied, and Allāh says: **(O Messenger...)**” ⁵³

❖ And Muslim narrated from ‘Abdullah Ibn ‘Amr Ibn Al-‘Ās, may Allāh be pleased with them both, that the Messenger, , said, *((Verily, there was no Prophet before, me except that it was a responsibility upon him to point his Ummah to the good that he knows for them, and to warn them about the evil that he knows for them))* ⁵⁴

❖ And Al-Bukhārī narrated from Abī Hurayrah, that the Messenger of Allāh, , said, *((I was sent with the full, complete speech.))* And Al-Bukhārī said, “And it has reached me that the full, complete speech is that Allāh joins together many issues that used to be written in the books before him into one or two issues, and the likes of that.” ⁵⁵ I say: And the result of that is that he, , had many meanings joined together for him in small amounts of phrases. And included in this are the *Qur’ān* and the *Sunnah*, as the words were condensed for him densely. And this makes the *Shari’ah* easy to preserve and narrate and it is from that which this *Ummah* has been specifically granted, as He *Ta’āla* said,

Nay, but they, the clear *Ayāt* are preserved in the breasts of those who have been given knowledge ⁵⁶

Derived from the past evidences is:

⁵³ *Hadīth*, 4612

⁵⁴ Vol. 12/233

⁵⁵ “*Fat’h Al-Bārī*”, Vol. 12/401

⁵⁶ *Sūrat Al-‘Ankabūt*, 49

1- That this *Shari'ah* is perfect and it includes everything that the creation is in need of until the Day of Resurrection, from that which benefits their worldly life and their Hereafter.

2- That the Messenger, , has conveyed this *Shari'ah* in its fullness and did not hide anything from it.

3- And that he, , did not leave any good except that he guided us to it and he did not leave any evil except that he warned us about it.

Based upon this second fundamental; the Perfection of the *Shari'ah*, are issues, from them:

a- **The Perfection of the *Shari'ah* means that it does not accept increasing or decreasing.** And in this there is the invalidation of all of the types of *Bid'ahs* and innovations, the old of them and the new of them. ⁵⁷

b- **The Perfection of the *Shari'ah* and the fact the Messenger,**

, has conveyed it in full means that there is no knowledge in this Religion that is hidden and is contrary to that which is apparent, or a reality that is contrary to the *Shari'ah*. And in this there is the invalidation of all of the schools of thought and *Ta'wils* of the *Bātiniyyah*, from that which the atheists of the *Ismā'īliyyah* and some of the *Sūfis* and others believe. Like those who say that the *Salāt* is not the bowing, prostrating and reciting, rather it is something else. And that the *Jannah* and the Fire are not except symbols, and like this is the rest of the *Shari'ah*. Ibn Taymiyyah, may Allāh be merciful to him, said, "So verily, this hidden knowledge which they claimed, is disbelief by the consensus of the Muslims, the jews and the christians, even most of the *mushrikīn* are upon (the opinion) that it is disbelief also. Because its conclusion is that all of the Divine Books have hidden (meanings) which contradict

⁵⁷ "Al-I'tisām" by Ash-Shātībī, 1/48

that which is known to the Believers, from the commandments, the forbiddances and the reports.”⁵⁸

c- **The Perfection of the *Sharī’ah* and its completeness means that it is free from all inconsistencies and (self) contradictions.** He *Ta’āla* said,

Do they not then consider the *Qur’ān* carefully? And had it been from other than Allāh, they would have found within it much contradiction.
⁵⁹

And He *Ta’āla*, said,

And verily, it is an honourable respected Book Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise⁶⁰

And some of the Texts might seem to be contradictory on the apparent, and the People of Knowledge explain this by placing every text in its place, as the Messenger of Allāh, , said, ((*Verily the Qur’ān was not revealed each (part) of it contradicting the other (part), but (each) part of it complies in truth with the other (parts) of it. So whatever you know from it then act upon it, and whatever you do not know from it, then return it to its knower.*)) Narrated by Ahmad and Al-Baghawī, from ‘Abdullāh Ibn ‘Amr, and Al-Albānī authenticated it in “*Sharh Al-‘Aqīdah At-Tahāwiyyah*”.⁶¹ And Ahmad Ibn Hanbal, may Allāh be merciful to him,

⁵⁸ “*Majmū’ Al-Fatāwā*”: 35/132

⁵⁹ *Sūrat An-Nisā’*, 82

⁶⁰ *Sūrat Fussilat*, 41-42

⁶¹ **Trans. Note:** Al-Albānī authenticated it in that book on pg. 200. It was also authenticated by *Shaykh* Ahmad Shākir in his *Tahqīq* of “*Musnad Ahmad*”, Vol. 10/174. Other very similar phrases were declared “*Sahīh*” by Ahmad Shākir in his *Takhrīj* of “*Musnad Ahmad*”, Vol. 11/26 “*Mash’hūr*” by Ibn Taymiyyah in “*Dar’ Ta’arudh Al-‘Aqli*

mentioned a group of the Texts whose outward appearance seems to be contradictory, and he clarified the way in which it is explained in his book "*Ar-Radd 'Ala Az-Zanādiqah Wal-Jahmiyyah*". And likewise was done by Ash-Shātībī in the end of the second volume of his book "*Al-I'tisām*". And in the books of the rules of *Fiqh* you will find a specific chapter concerning "the Contradiction of the Evidences of the *Shari'ah*".

d- **The Perfection of the *Shari'ah* means that there is no matter except that the *Shari'ah* has a ruling for it** from an order, a forbiddance or permissibility. And the ruling of this matter might be (mentioned) specifically, or included under a universal rule. And ignorance concerning the ruling does not mean that the *Shari'ah* is imperfect, rather it means that the one searching for this ruling was unable to reach it, so he must ask someone who is more knowledgeable than him.

e- **The completeness of the *Shari'ah* means that it isn't in need of other than it from the past religions** which were abrogated, or the human fabrications, like the fabricated laws and the likes of that. So whoever claims that the Muslims are in need of anything from these laws, then he is a disbeliever in Allāh Al-'Athīm, due to his disbelief in His *Ta'āla's* saying:

This day, I have perfected your Religion for you

And in His *Ta'āla's* saying:

And your Lord is never forgetful ⁶²

And equal to him in disbelief is the one who claims that the Muslims are in need of democracy or socialism or other than that from the ideologies

Wan-Naql", Vol. 1/49, and "*Hasan*" by Al-'Irāqī in "*Takhrīj Ihyā' 'Ulūm Ad-Dīn*", Vol. 2/452, and by Al-Albānī in "*Mishkāt Al-Masābīh*", #228.

⁶² *Sūrat Maryam*, 64

of disbelief, which the Muslims lived fourteen centuries not needing them. And within them the Prophetic Caliphate was established, then the Great *Islāmic* Kingdoms, without being in need of these ideologies of disbelief and while being secluded from them. And the *Khalīfahs* used to rule countries that spanned from eastern China all the way to Andalusia (Spain), which included many different peoples and many different races. And they would rule all of them with the *Sharī'ah* of Allāh *Ta'āla*, and they would install the rulers, the governors, the judges, the collectors and the treasurers. ⁶³ And they would collect the money and disperse it according to the *Sharī'ah*. ⁶⁴ And no one ever said that there is no politics or no economics in the rulings of *Sharī'ah*, or that the rulings of the *Sharī'ah* do not encompass these issues, whoever says this has belittled the Complete *Sharī'ah*, and this is disbelief. The Messenger of Allāh, , said, ((*The Children of Isrā'īl used to be governed by the Prophets, whenever a Prophet died a Prophet would succeed him, and verily, there is no Prophet after me. And there will be Caliphs and they will be many.*)) They said, "Then what do you order us?" He said, ((*Fulfill the pledge of allegiance with the first then the one after him, and give them their right, because Allāh will ask them about that which He made them responsible for.*)) Agreed upon from Abī Hurayrah. So politics is from the Religion, whoever denies that then he has disbelieved. And politics: "is establishing the thing according to that which is good for it." ⁶⁵ And Al-Māwardī said, "And the *Imāmah* is made for the Prophetic *Khilāfah*, to guard the Religion and the politics of the *Dunyā*." ⁶⁶ And He *Ta'āla* said,

And no example or similitude do they bring, but We reveal to you the Truth, and the better explanation thereof ⁶⁷

⁶³ Look to "*Al-Ahkām As-Sultāniyyah*" by Al-Māwardī and by Abī Ya'la

⁶⁴ Look to "*Al-Kharāj*" by Abī Yūsuf and "*Al-Kharāj*" by Yahya Ibn Ādam and "*Al-Amwāl*" by Abī 'Ubayd

⁶⁵ "*An-Nihāyah*" by Ibn Al-Athīr: Topic: "*Sawws*": Vol. 2/421

⁶⁶ "*Al-Ahkām As-Sultāniyyah*": pg. 5 and like it (by) Ibn Khaldūn in his "*Muqadamah*" pg. 191, 218 pub." *Dār Al-Qalam*" 1978 G.

⁶⁷ *Sūrat Al-Furqān*, 33

So it is not allowed to substitute the human fabrications in place of *Islām*, and it is not allowed to mix it with them, like those who say the socialism of *Islām* or the democracy of *Islām*, and from them are those who are attributed to knowledge of the *Sharī'ah*. So *Islām* dominates and is not dominated, and it is not mixed with other than it. He *Ta'āla* said,

And most of them believe not in Allāh except that they attribute partners unto Him ⁶⁸

So mixing *Islām* with other than it is *shirk* with Allāh Al-'Athīm. And He *Ta'āla* said concerning separating and splitting:

— —

Say: O You disbelievers – until His Saying – for you is your religion and for me is my Religion

So the mixing is not allowed. And Allāh *Ta'āla* said,

And so judge (O Muhammad) between them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad) far away from some of that which Allāh has sent down to you. ⁶⁹

3- The Third Fundamental: (The Forbiddance of putting anything forward before Allāh and His Messenger,), and it is based upon the second fundamental (The Perfection of the *Sharī'ah*). So if the *Sharī'ah* is perfect and includes everything that the people need in their lives and their returns, then it is not permissible for a Muslim to state a matter for certain or act upon it until he knows what the Ruling of Allāh

⁶⁸ *Sūrat Yūsuf*, 106

⁶⁹ *Sūrat Al-Mā'idah*, 49

and His Messenger, , in this issue which the *Shari'ah* will not be without a ruling concerning it. Due to Allāh *Ta'āla*'s saying:

O you who Believe! Do not put (yourselves) forward before Allāh and His Messenger ⁷⁰

Al-Qurtubī said, "In other words, do not put any action nor any saying forward before Allāh and the sayings of His Messenger, , and his actions, in that which it is able to take from him in the matters of the *Dunyā* and the Religion." And he said also: "**(Do not put (yourselves) forward before Allāh)**, is a basis for leaving the opposition to the sayings of the Prophet, , and the obligation of following him and taking him as a leader." ⁷¹ And Ibn Al-Qayyim said, "**(Do not put (yourselves) forward ...)** In other words do not say (anything) until he says, and do not order (anything) until he orders, and do not give Religious verdicts until he gives religious verdicts, and do not state any matter for certain until he is the one who ruled concerning it and concluded it..." – until he said – "...and the all inclusive opinion concerning the meaning of the *Āyah*: Do not be hasty with a saying nor with an action before the Messenger of Allāh, , says or acts." ⁷²

And from that which is included in this:

a) The forbiddance speaking about the Religion of Allāh *Ta'āla* without knowledge, He *Ta'āla* said,

⁷⁰ *Sūrat Al-Hujurāt*, 1

⁷¹ "*Tafsīr Al-Qurtubī*": 16/300, 302

⁷² "*I'lām Al-Muwaqqi'im*": 1/51

Say (O Muhammad): "The things that my Lord has indeed forbidden are *Al-Fawāhish* (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, and that you associate with Allāh that which He has given no authority, and that you say about Allāh that which you have no knowledge." ⁷³

And Al-Haqq, *Jalla Wa 'Alā*, has clarified that speaking about the Religion without knowledge is from the beautification of the Shaytān,

He (Iblīs) commands you only with what is evil and *Fahshā'* (sinful), and that you should say against Allāh that which you know not ⁷⁴

And this is the origin of the *Bid'ahs* and the misguidances, past and present. And some of what is written in the newspapers and magazines these days is included in the category of speaking about the Religion without knowledge, so the Muslim must beware of this. ⁷⁵ And from that is that you find a man who has no knowledge concerning the Religion of Allāh *Ta'āla*, speaking about the great issues from an *Islāmīc* point of view, so he says 'this is not from *Islām* at all' and the likes of that. And from them are journalists, and those who are called 'the writers' or the '*Islāmīc* Intellectuals'. And even the non-*Islāmīsts* speak about the Religion. So Allāh is the One who we seek help from. It is obligatory upon every Muslim to beware of them and warn others about them. And he must not accept any saying concerning the Religion of Allah *Ta'āla* except from the trustworthy ones from the People of Knowledge and that which the evidence bears witness to its correctness.

b) The invalidity of putting the intellect -- the opinion -- before the narrated -- the *Shara'*--: Ibn Al-Qayyim, may Allāh be merciful to him, said, "The origin of every *Fitnah* is from nothing except putting the

⁷³ *Sūrat Al-A'rāf*, 33

⁷⁴ *Sūrat Al-Baqarah*, 169

⁷⁵ Look to the book, "*Al-Hadīth Hujjatun Binafsihi*" by Al-Albānī: pg. 38

opinion ahead of the *Shara'* and the desires ahead of the intellect." ⁷⁶ And the placing of the opinion ahead of the *Shara'* is the basis of secularism, the modern "*Jāhiliyyah*" which has transgressed over the Earth, and which democracy and ruling with the fabricated laws and the separation of politics from religion branches out from. All of this is based upon placing the opinion ahead of the *Shara'*. And the one who commits this, says with the tongue of his condition, and he maybe even clearly says it "Verily, if Allāh knows, then we also know", and this is *kufṛ* which no doubt can enchant. ⁷⁷

And this is the *Math'hab* of Iblīs may Allāh curse him, as when the *Shar'i* order came to him:

So when I have fashioned him and breathed into him (his) soul created by Me, then fall down in prostration to him. ⁷⁸

he opposed the *Shara'* with his opinion and his invalid *Qiyās*:

He said, "I am better than he, You created me from fire, and You created him from clay." ⁷⁹

And this is the *Math'hab* of the people of *Bid'ahs* and misguidances, like the *Jahmiyyah* and the *Mu'tazilah* and other than them. They make the intellect as a judge against the *Shara'*. The explainer of "*Al-'Aqīdah At-Tahāwiyyah*" said, "Rather, every group from the lords of the *Bid'ahs* makes the texts subject to his *Bid'ah* and that which he thinks is logical, so whatever complies with it then he says: this is *Muhkam*, and he accepts it and uses it as proof!! And whatever contradicts it he says: this is *Mutashābih*, then he rejects it and calls his rejection entrustment! Or he

⁷⁶ "*Ighāthat Al-Lahfān*": 2/178

⁷⁷ Look to "*Al-I'tisām*" by Ash-Shātībī: 1/49

⁷⁸ *Sūrat Sād*, 72

⁷⁹ *Sūrat Sād*, 76

changes it, and calls his changing *Ta'wīl*!! And due to that the *Inkār* of *Ahl As-Sunnah* has been very severe upon them.

And the method of *Ahl As-Sunnah*: is that they do not turn away from the authentic text, and they do not oppose it with logic, nor with the saying of so and so.”⁸⁰

And close to this is what Ash-Shātībī said concerning the method of the people of *Bid'ah* in the use of evidence.⁸¹

And Ibn Al-Qayyim said, “And anyone who has a small amount of intelligence knows that the corruption of the world and its destruction grew from nothing except placing the opinion ahead of the Revelation, and the desire ahead of the intellect. And never are these two invalid foundations rooted in the heart except that its destruction is inevitable, nor in a nation except that its matter is corrupted with full corruption. So there is no god but Allāh. How much Truth was negated with these opinions, and falsehoods were established due to them, and guidance was killed due to them, and misguidances were brought to life due to them?”⁸² And Ibn Al-Qayyim mentioned a collection of the sayings of the *Salaf* regarding the blameworthy opinion.⁸³ And from that which he, may Allāh be merciful to him, said, “Allāh said,

But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allāh. Verily! Allāh guides not the people who are *Thālimīn*⁸⁴

⁸⁰ “*Sharh AL-'Aqīdah At-Tahāwīyyah*”: pg. 399, pub. “*Al-Maktab Al-Islāmī*” 1403 H.

⁸¹ “*Al-I'tisām*”: 1/231

⁸² “*I'lām Al-Muwaqqi'īn*”: Vol.1/68

⁸³ “*I'lām Al-Muwaqqi'īn*”: 1/47-79

⁸⁴ **Trans. Note:** *Sūrat Al-Qasas*, 50

So He divided the issue into two issues of which there is no third to them. Either answering to Allāh, the Messenger and that which he came with, or either following the desires. So everything that the Messenger did not come with is from the desires..." – until he said – "...And He *Ta'āla* said to His Prophet,

Then We have put you (O Muhammad) on a plain way of (Our) commandment. So follow you that, and follow not the desires of those who know not. Verily, they can avail you nothing against Allāh. Verily, the *Thālimīn* (polytheists, wrong-doers, etc.) are *Awliyā'* to one another, but Allāh is the *Walī* of the *Muttaqīn* ⁸⁵

So He divided the issue between the *Sharī'ah* which He, *Subhānahu* made him upon and revealed to him to act upon it and ordered the *Ummah* with it, and between the following of the desires of the ones who do not know. So He ordered the first and forbade the second." ⁸⁶

I say: And we do not revile anything from the status of the intellect, as this is the basis for responsibility (in the *Sharī'ah*), and Allāh *Subhānahu* has praised the People of Intellect in sixteen *Āyahs*. And He, *Subhānahu* made those who do not comprehend blameworthy and He, *Subhānahu* described the people of the fire that they:

And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" ⁸⁷

So we do not revile the intellect, but we say that the intellect is not put before the *Shara'*, otherwise the creation would not have been in need of

⁸⁵ **Trans. Note:** *Sūrat Al-Jāthiyah*, 18-19

⁸⁶ "*I'lām Al-Muwaqqi'im*": 1/47

⁸⁷ *Sūrat Tabārak*, 10

the Messengers. And we say that the intellect is used within the realm of the *Shara'*. He *Ta'āla* said,

So announce the good news to My slaves. Those who listen to the Word and follow the best thereof those are the ones whom Allāh has guided and those are the Men of Understanding ⁸⁸

So those ones listened, then they used their intellect, so they followed, and that is by the Virtue of Allāh and His Granting of Success (**those are the ones whom Allāh has guided**), not by the virtue of their intellects, in order to repel any amazement.

c) Knowing the levels of the *Shar'ī* evidences: The forbiddance of putting anything forward before Allāh and His Messenger, , necessitates knowing the levels of the *Shar'ī* evidences which are used as proofs in the rulings, so that a lower evidence is not put ahead of a higher evidence in strength and level of proof. As this is forbidden, because it is included in putting forward before Allāh and His Messenger, , and from here the scholars have said that there is no *Ijtihād* while there is a text.

And the *Shar'ī* evidences are as the *Shaykh* 'Abdul-Wahhāb Khallāf said, "And the *Shar'ī* evidences in summary: It has been confirmed through careful following research that the evidences of the *Sharī'ah* which the rulings of actions are derived from return to four: the *Qur'ān*, the *Sunnah*, the *Ijmā'* and the *Qiyās*. And the majority of the Muslims have agreed upon using these four evidences as evidence. And they also agreed that they are organized with regards to their use as evidence in this order: the *Qur'ān*, then the *Sunnah*, then the *Ijmā'*, then the *Qiyās*. In other words, if an event takes place, then the *Qur'ān* is looked at first. Then if its ruling is found in it, then it is implemented. And if its ruling is not found in it, then the *Sunnah* is looked at. Then if its ruling is found

⁸⁸ *Sūrat Az-Zumar*, 17-18

in it, then it is implemented. And if its ruling is not found in it, then it is looked, did the *Mujtahidūn* in an era from the eras form a consensus upon a ruling regarding it? Then if it is found then it is implemented. And if it is not found, then he (the *Mujtahid*) tries his hardest to reach its ruling by making *Qiyās* with it upon that which the Text has been narrated with its ruling.

As for the proof upon using them as evidence, then it is His *Ta'āla's* saying in *Sūrat An-Nisā'*,

O you who Believe! Obey Allāh and obey the Messenger, and those of you (Muslims) who are in authority. Then if you differ in anything amongst yourselves, then refer it to Allāh and the Messenger, if you believe in Allāh and in the Last Day. That is better and more suitable for final determination ⁸⁹

So the order to obey Allāh and to obey His Messenger, is an order to follow the *Qur'ān* and the *Sunnah*. And the order to obey the People of Authority from the Muslims is an order to follow that which the word of the *Mujtahidīn* has agreed upon from the *Ahkām* because they are the People of the Legislative Authority from the Muslims. And the order to return the events which are disagreed upon back to Allāh and the Messenger is an order to follow the *Qiyās*. As there is no Text nor *Ijmā'* regarding it, that which is being disputed is referred back to Allāh and the Messenger, because it is the joining of the event which there was no Text narrated regarding its ruling with an event which a Text was narrated regarding its ruling, in the ruling which the text was narrated with, do to the equality of the two events in the *'Illah* of the ruling. So the *Āyah* indicates the adhering to these four." – until he said –

⁸⁹ **Trans. Note:** *Sūrat An-Nisā'*, 59

“And there are other evidences besides the four evidences, which the majority of the Muslims did not agree upon using of them as evidence, rather there are those who use them as evidence for a *Shar’i* ruling, and there are those who rejected the use of it as evidence. And the most famous of these evidences which there is disagreement regarding using them as evidence are six: *Al-Istihsān* (the application of discretion), *Al-Maslahah Al-Mursalah* (the unspecified benefit), *Al-Istis’hāb* (remaining upon the origin), *Al-’Urf* (the customs of a people), the opinion of a *Sahābī*, and the *Shara’* of those who were before us. So in general, the *Shar’i* evidences are ten, four which the majority of the Muslims have agreed upon using them as evidence, and six which there is disagreement regarding using them as evidence.”⁹⁰

I say: And from that which is tied to knowing the *Shar’i* evidences and there levels is three issues:

The First: That these evidences return back to two *Asl’s*, and they are the Book and the *Sunnah*, and their texts must be understood the way that the Companions and those who followed them in good understood them. As they are the most knowledgeable regarding what is intended by them, as it was revealed upon them. And in this there is the closing of the door of *Ta’wīl* and playing with the evidences of the *Shari’ah*. And *Shaykh Al-Islām* clarified this in “*Al-’Aqīdah Al-Wāsiyyah*”. And its explainer, *Shaykh Muhammad Khalīl Harrās* said, “This is a clarification of the *Manhaj* of *Ahl As-Sunnah Wal-Jamā’ah* in the extracting of all of the Religious rulings, its fundamentals and its branches – after their method in the matters of *Usūl* – and this *Manhaj* is based upon three fundamentals: The first of them- the Book of Allāh, *’Azza Wa Jall*, which is the best of the words and the most truthful of them, so they do not put the words of anyone from the people ahead of the Words of Allāh. And the second of them- the *Sunnah* of the Messenger of Allāh, , and what has been narrated from him from the guidance and the path, they do not put before it the guidance of anyone from the people. And the third of them- that which consensus was formed upon by the first

⁹⁰ “*’Ilm Usūl Al-Fiqh*”: pg. 21-22, pub. “*Dār Al-Qalam*” 1392 H.

part of this *Ummah*, before the division, spreading out and emergence of *Bid'ah* and (incorrect) sayings. And whatever comes to them after that from that which the people have said and taken as opinions from the sayings, they weigh them with these three fundamentals which are the Book, the *Sunnah* and the *Ijmā'*. Then if it complies with them, then they accept it, and if it contradicts them, then they reject it, no matter whom it was that said it. And this is the middle *Manhaj* and the Straight Path, which no one who takes it will go astray, nor will anyone who follows it be grievous. It is middle between those who play with the Texts, so they make *Ta'wīl* of the Book and reject the authentic *Hadīths* and pay no attention to the *Ijmā'* of the *Salaf*. And between those who strikes the striking of a blind one, so they accept every opinion and take every saying, not differentiating in that between the thin and the meaty, and the healthy and the ill." ⁹¹

I say: And everyone who takes other than the path of *As-Salaf As-Sālih* as a path in the understanding of the Texts, then it is inevitable that he will deviate from the correct path. And Ash-Shanqītī, may Allāh be merciful to him, gave examples of those ones whom Allāh *Ta'āla* guided to the *Manhaj* of *Ahl As-Sunnah* after they deviated from it, from them; Abul-Hasan Al-Ash'arī, Al-Juwaynī, Al-Ghazālī, and Al-Fakhr Ar-Rāzī, so review his words in "*Tafsīr Adhwā' Al-Bayān*" ⁹² especially the fundamentals that he narrated from Al-Ghazālī. ⁹³

And the sciences of the Arabic language and the Rules of *Fiqh* are from the means which lead to the understanding of the Texts the way that the *Sahābah* and those who were after them understood them. And due to that, Ash-Shātībī considered these means a necessity for the *Mujtahid*, especially the sciences of the language. ⁹⁴ Just as Ash-Shātībī considered ignorance in the language to be from the causes of the *Bid'ahs* and the innovations. ⁹⁵ And whoever looks into the book "*Al-Haydah*" - if its

⁹¹ Publication, "*Ar-Ri'āsah Al-'Āmmah Lil-Buhūth Al-'Ilmiyyah*": pg. 179-181 1402 H.

⁹² 7/455-476

⁹³ pg. 474

⁹⁴ "*Al-Muwāfaqāt*", 4/108- and what is after it

⁹⁵ "*Al-I'tisām*" by him, vol.2/pg.39 and what is after it

attribution is authentic – he will find an interesting debate between ‘Abdul-‘Azīz Al-Kanānī and Bishr Al-Marīsī, in the presence of Al-Ma’mūn. And ‘Abdul-‘Azīz made clear in it, the ignorance of Bishr in the language and the rules of *Fiqh* “especially the linguistic rules”. That is the ignorance which led him to say the *Bid’ah* of the creation of the *Qur’ān*. And Ash-Shātībī pointed to this debate. ⁹⁶ And Ibn Hajr pointed to it (also). ⁹⁷

The second issue: That it is not allowed to put evidence ahead of another which is stronger than it, let alone that which is not evidence. And this is the basis for the *Marjūh* sayings in the *Fiqhī Math’habs*, just as it is the basis for the confusion which is present in the field of modern day *Islāmic* work. So the Book or the *Sunnah* are not opposed with the saying of a Companion nor with his action, let alone those who are after him from the *Tābi’īn* and the *Imāms* of the *Fiqhī Math’habs*. As some of the people contradict the Book and the *Sunnah* with the saying of so and so from the *Fuqahā’*, if this saying complies with their desire or the desire of the one that they are giving the *Fatwā* to. And likewise, the Book or an authentic *Hadīth* are not to be opposed with a weak *Hadīth*. And the text is not opposed by the *Qiyās*, nor by the saying of the *Maslahah* and the likes of that.

And *Shaykh* Al-Albānī mentioned that from the principles of *Khalaf* (those that came after the *Salaf*) by which the *Sunnah* was left due to them: not using the *Āhād* narrations as proof in ‘*Aqīdah* – and this, we will explain it afterwards – and the placing of the *Qiyās* ahead of the *Āhād* narrations, and the placing of the actions of the People of Al-Madīnah ahead of the authentic *Hadīths* and other than that. ⁹⁸ And the point here is to put the evidences in their places with regards to using them as proof, and we not place an evidence ahead of that which is stronger than it, and we do not put *Ijtihād* ahead of a Text, so that we do not put forward before Allāh and His Messenger,

⁹⁶ “*Al-I’tisām*”, 1/241

⁹⁷ “*Fat’h Al-Bārī*”, 13/494

⁹⁸ The book “*Al-Hadīth Hujjatun Binafsihi*”: pg.39-40

The third issue: There are issues which some of the people consider to be a proof and they use it as evidence upon permitting and forbidding or the Truth and the falsehood, and these issues are not included in the acknowledged *Shar'ī* evidences, and as a result, they are not a proof in the actions or the abandonments, and from them:

1- The dreams do not indicate a permitting nor a forbiddance nor the contradiction of that which has been confirmed in the *Shara'*.⁹⁹

2- The visions and the breaching of the norm – the *Karāmahs* – do not indicate a permitting nor a forbiddance nor the contradiction of the *Shara'*, and they do not give the one who did it this right, from that which the ignorant ones bestow upon him.¹⁰⁰

3- The inner thoughts and discussions (*Hadīth An-Nafs*) and that which takes place in the heart – the inspirations (*Al-Ilhām*) – do not indicate a permitting nor a forbiddance nor the contradiction of the *Shara'*. And Ibn Hajar said – in the explanation of the *Hadīth* of the story of Mūsā with Al-Khidhr, may Peace be upon both of them, “A people from the *Zanādiqah* went to the taking of a path which necessitates the destruction of the rulings of the *Sharī'ah*, as they said, It is understood from the story of Mūsā and Al-Khidhr, that the general rulings of the *Sharī'ah* are specific to the general people and the unintelligent ones. As for the *Awliyā'* and the certain specific individuals, then they are in no need of these Texts, rather all that is sought after from them is that which takes place within their hearts...” – until he said – “...So with that, they are not in need of the general rulings of the *Sharī'ah*, as what happen to Al-Khidhr, as he was not in need of that which was with Mūsā due to what manifested itself to him from the knowledge. And it is supported by the famous *Hadīth* ((Seek a Fatwa from your heart, even if they give you a Fatwa)).

⁹⁹ Look to “*Al-I'tisām*” by Ash-Shātibī, Vol. 1/260 and “*Al-Muwāfaqāt*” by Ash- Shātibī, Vol. 1/82, Vol. 2/266- and what is after it, and “*Tafsīr Al-Qurtubī*”, Vol. 16/306

¹⁰⁰ Look to “*Al-I'tisām*” by Ash-Shātibī, Vol. 1/212 and “*Al-Muwāfaqāt*” by Ash- Shātibī, Vol. 2/266 -- and what is after it

¹⁰¹ Al-Qurtubī said, And this saying is *zandaqah* and *kufr*, because it is a rejection of that which is known from the *Shari'ahs*. Because Allāh has established His *Sunnah* and carried out His Word, that His Rulings will not be known except through the intermediary of His Messengers, the ambassadors between Him and between His creation, those who clarify His Legislations and His Rulings, as He, *Ta'āla*, said,

He chooses Messengers from the Angels and from mankind ¹⁰²

And He said,

Allāh knows best with whom to place His Message ¹⁰³

And He ordered their obedience in everything that they came with. And he encouraged their obedience and holding steadfast to that which they ordered because in it there is the Guidance. And the certain knowledge and the *Ijmā'* of the *Salaf* has been formed upon that. So whoever claims that there is another path through which His Order and Forbiddance can be known, other than the paths which the Messengers came with, with which he would not be in need of the Messenger due to it, then he is a *kāfir* who is to be killed and not have *Istitābah* made for him. He said, And it is a claim that necessitates the affirmation of the Prophethood after our Prophet. Because whoever says that he takes from his heart because that which takes place in it is the Judgment of Allāh and that he acts upon what it necessitates, without him needing the Book nor the *Sunnah*, then he has affirmed for himself the specific characteristic of the Prophethood, as our Prophet, , said, ((*Verily, the Holy Spirit*

¹⁰¹ **Trans. Note:** Al-Albānī authenticated this *Hadīth*, with the following phrasing, “*Seek a Fatwā from your self, even if they give you a Fatwā, and they give you a Fatwā, and they give you a Fatwā.*” “*Sifat Al-Fatwā*”, 56.

¹⁰² **Trans. Note:** *Sūrat Al-Hajj*, 75

¹⁰³ **Trans. Note:** *Sūrat Al-An'ām*, 124

blew into my soul)) ¹⁰⁴ He said, And it has reached us from some of them that he says: I do not take from the dead, I only take from the Alive Who Does Not Die. And like that, another one said, I take from my heart, from my Lord. And all of that is *kufṛ* by the agreement of the People of the *Sharā'i* (Legislations), and ask Allāh for the Guidance and the granting of success." ¹⁰⁵

I say: And Ash-Shātibī clearly explained this issue in detail – inner thoughts and discussions (*Hadīth An-Nafs*), and that which takes place in the heart – so review it in "*Al-I'tisām*" by him. ¹⁰⁶

4- The approval of the intellect or its disapproval of a thing, as the intellects are at different levels. So the intellect is not used as evidence for a permitting nor a forbiddance. And the approval and the disapproval of the intellect is the *Math'hab* of the *Mu'tazilah*, and uglier than it is using of the intellect as a judge upon the *Shara'*. ¹⁰⁷

5- And not included in the *Shar'i* evidences is using great numbers committing that which contradicts the *Shara'* as proof, like the saying of the one who says, "If this issue was invalid or forbidden, then all of those ones would have not done it.", and the likes of that. ¹⁰⁸ Rather, this argument is from the methods of *Jāhiliyyah*. ¹⁰⁹ He *Ta'āla* said,

¹⁰⁴ **Trans. Note:** This is part of a *Hadīth* with the phrasing, "Verily, the Holy Spirit blew into my soul, that no soul shall die until it has completed its provision, so fear Allāh, and be general in your requests." And in a narration, "...until it finishes its time...", as well as a number of other similar phrasings. Some were declared "*Sahīh*" by Al-Albānī in "*Sahīh Al-Jāmi'*", #2086, from Abū Umāmah Al-Bāhili, and also in his verification of "*Fiqh As-Sīrah*", 91, he mentioned that it is narrated by Abū Umāmah, 'Abdullāh Ibn Mas'ūd, and Huthayfah Ibn Al-Yamān, and that it narrated from different paths which strengthen each other.

¹⁰⁵ "*Fat'h Al-Bārī*", Vol. 1/221-222

¹⁰⁶ Vol. 2/153-163

¹⁰⁷ "*Al-I'tisām*" by Ash-Shātibī, Vol.2/99, Vol. 2/328- and what is after it.

¹⁰⁸ "*Al-I'tisām*" by Ash-Shātibī, Vol. 1/159

¹⁰⁹ Look to "*Masā'il Al-Jāhiliyyah*" by Muhammad Ibn 'Abdul Wahhāb, The Seventh Matter

And if you obey most of those on earth, they will mislead you from Allāh's Path. They follow nothing but conjectures, and they do nothing but lie. ¹¹⁰

‘Abdullāh Ibn Mas’ūd said, “The the *Jamā’ah* is that which complies with the Truth, even if you are alone.” Narrated by Ibn ‘Asākir in “*Tārīkh Dimashq*” and Al-Albānī authenticated it in the footnotes of “*Al-Mishkāṭ*”. ¹¹¹ And Ash-Shātībī said that the *Jamā’ah* is: “That which follows the *Sunnah*, even if it is (only) one man in the world.” ¹¹² And Ibn Al-Qayyim said, “Know that the *Ijmā’* and the proof and the greater majority is the scholar who is upon the Truth, even if he is alone and even if the people of the Earth contradict him.” ¹¹³ And to be benefited from this also is that the slave should not be repelled by the Path of the Truth, due to the small number that takes it.

6- And from that: The blind following of the fathers and the ancestors without any evidence or proof. ¹¹⁴ And this is also from the matters of *Jāhiliyyah*, rather, the basis of their *kufr* is this blind following. ¹¹⁵ He, *Ta’āla*, said,

And when it is said to them, “Follow what Allāh has sent down.” They say: “Nay! We shall follow what we found our fathers upon.” ¹¹⁶

And He, *Ta’āla*, said,

¹¹⁰ *Sūrat Al-An’ām*, 116

¹¹¹ Vol. 1/61

¹¹² “*Al-I’tisām*”, Vol. 1/356

¹¹³ “*I’lām Al-Muwaqqi’in*”, Vol. 3/397

¹¹⁴ “*Al-I’tisām*” by Ash-Shātībī, Vol. 1/160-164

¹¹⁵ “*Masā’il Al-Jāhiliyyah*” by Muhammad Ibn ‘Abdul Wahhāb, The Fourth and Sixth Matter

¹¹⁶ *Sūrat Al-Baqarah*, 170

And when it is said to them, "Come to what Allāh has revealed and unto the Messenger" They say, "Enough for us is that which we found our fathers upon" Even though their fathers had no knowledge whatsoever and no guidance. ¹¹⁷

7- And from that: Is the actions of the people, especially the scholars. As many of the general people use this as proof for the permissibility of a thing. And they say that if it was *Harām* or *Makrūh*, then the scholar would have sustained from it. So the actions of a scholar have become a proof for the general person just as his saying is (considered to them) a proof unrestrictedly. ¹¹⁸ And due to that it has been said, "Three that destroy the Religion: the error of a scholar, the arguing of a hypocrite regarding the *Qur'ān*, and misguided leaders." ¹¹⁹ And Allāh *Ta'āla*, has warned us about the corruption of the scholars in His *Ta'āla*'s saying,

O you who believe! Verily, there are many of the rabbis and the monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allāh ¹²⁰

¹²¹ And Ibn Al-Hāj said, ¹²² "And this is what did away with the *Sharī'ah* of 'Īsā, : I mean the blind following of their rabbis and their

¹¹⁷ *Sūrat Al-Mā'idah*, 104

¹¹⁸ "*Al-I'tisām*" by Ash-Shātībī, 2/100

¹¹⁹ **Trans. Note:** This statement was narrated by Ad-Dārimī, from 'Umar Ibn Al-Khattāb, may Allāh be pleased with him. Ziyād Ibn Hudayr said, "'Umar said to me, 'Do you know what destroys *Islām*?' He said, 'I said, 'No.' He said, '(What) destroys it is the error of the scholar, the arguing of a hypocrite regarding the Book, and the rule of the misguiding leaders.'" Ibn Taymiyyah declared an almost identical phrasing to be "*Mahfūth* (preserved)" in "*Talbīs Al-Jahmiyyah*", Vol. 2/294. Al-Albānī declared it "*Sahīh*" in his *Tahqīq* of "*Al-Mishkāt Al-Masābīh*", #259

¹²⁰ *Sūrat At-Tawbah*, 34

¹²¹ "*Masā'il Al-Jāhiliyyah*" by Muhammad Ibn 'Abdīl-Wahhāb: The Fifth Issue

¹²² In "*Al-Madkhal*", Vol.1/94-95

monks without any evidence to point them to that. Until their matter became that every week, from Sunday to Sunday, their priest would renew for them a new *Shari'ah*, according to that which he sees for them from benefits in his time, upon that which his opinion and his directing necessitates, according to his claim. So you see them coming out of their churches while saying: Today a beautiful *Shari'ah* has been renewed for us. And *Al-Hamdulillāh*, Allāh has protected this *Shari'ah*, so beware of this incurable disease."

And in general, the sayings of the *Mashāyikh* and the scholars and their actions are not a proof for the contradicting of that which has been confirmed by the *Shar'ī* evidence. And it is not allowed to put it foreword before Allāh and His Messenger, . Otherwise that would lead – and the refuge is sought with Allāh – to the replacing of this *Shari'ah*, just as the jews and the christians replaced (their *Shari'ah*) with that which the rabbis and the monks legislated for them. He *Ta'āla* said,

They took their rabbis and their monks to be their lords besides Allāh
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And from the examples of the use of the actions of the people as proof, is some of the atheists using that which took place between the Muslims from *Fitnahs* throughout their history as proof upon the falseness of this Religion.

And that some of the immoral people use that which takes place from some of the Muslims as an evidence upon the permissibility of musical instruments and music. Or the use of the underdevelopment of the Muslims as an evidence upon (the idea) that their Religion is not fit for this era. And all of this, and that which was before it, is not to be used as evidence for something true or false, or in permitting or forbidding, especially when it contradicts the *Shar'ī* evidences. Rather, the *Shari'ah*,

¹²³ *Sūrat At-Tawbah*, 31

with its considered evidences is a judge upon all of this, with validity or invalidity.

And the summary of this third fundamental (The Forbiddance of putting anything forward before Allāh and His Messenger,), is that it is obligatory upon the Muslim to differentiate between that which is a *Shar'ī* proof – a considered evidence – then he must act upon it, and that which is not a proof, then he does not pay attention to it, and he does not deceived by it, and he warns others about it. Then it is upon him to know the levels of that which is used as evidence so that he does not put ahead that which must be put behind from it, nor does he put behind that which must be put ahead.

4- The Fourth Fundamental: (The Complete, Full Compliance), and this is based upon the third fundamental, and it is the forbiddance of putting anything forward before Allāh and His Messenger, , so that the individual may know the ruling of the *Sharī'ah*, then if he knows it, it is obligatory upon him to comply with it, (with) a compliance that is complete – in other words, outward and inward – and full – in other words, in all of the matters, and not (merely) some of them.

So the complete compliance means complying with the ruling of the *Sharī'ah* outwardly, by following it, and inwardly, by being sincere to Allāh *Ta'āla*, with the satisfaction and submission of the heart to His, *Subhānahu's* ruling. And this inward compliance is what makes the one who has it benefit from the outward compliance in the Hereafter. And it is the criterion between the Believer and the hypocrite, as both of them comply outwardly, and the rulings of *Islām* are implemented upon them in the *Dunyā*, and they differ in the inward compliance. As the Believer has *Tasdīq* and is satisfied, and the hypocrite has *takthīb* and is resentful, even if he is a protected Muslim in the *Dunyā*,

They have made their oaths a screen (for their evil actions).¹²⁴

Except that in the Hereafter, they are as Allāh *Ta'āla* said,

Verily, the hypocrites will be in the lowest depths (grade) of the Fire¹²⁵

And the evidence for the complete compliance, is His *Ta'āla*'s saying,

But no, by your Lord, they can have no Faith, until they make you (O Muhammad) a judge in that which is disputed between them, and find in themselves no resistance against your decisions, and accept (them) with full submission¹²⁶

So He *Subhānahu* based the ruling of *Īmān* upon the satisfaction and submission of the heart, with the outward compliance.

As for the full compliance, then this means the following of the *Shari'ah* in every issue, and not (merely) some of the issues. As the *Shari'ah* is complete and has a ruling on every issue, and its evidence is His *Ta'āla*'s saying,

And it is not for a Believer, man or woman, when Allāh and His Messenger have decreed a matter, that they should have any option in

¹²⁴ **Trans. Note:** *Sūrat Al-Mujādilah*, 16 and *Sūrat Al-Munāfiqūn*, 2

¹²⁵ *Sūrat An-Nisā'*, 145

¹²⁶ *Sūrat An-Nisā'*, 65

their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in a plain error ¹²⁷

And His *Ta'āla's* saying, "**a matter**" is a *Nakirah* (unspecified noun) in the mentioning of a negation "**And it is not for**", so it is a phrasing of generality. And likewise in the aforementioned Verse of *An-Nisā'* "**that which is disputed**", is a *Nakirah* in the mentioning of a negation "**...no, by your Lord- they can have no Faith...**" so it is also a phrasing of generality. In other words, the obedience is obligatory in everything that Allāh and His Messenger, , have ordered. And this is the full compliance. And the *Bid'ahs*, misguidances and disobediences, in all of their types, stem from the shortcomings in it (i.e. the full compliance). And the shortcomings in it stem from many different reasons, from them:

1- The Interpretation (*Ta'wīl*) of the Texts, and the *Ta'wīl* which is intended is the false kind, and it is different levels. The most severe of them are the explanations of the Texts by the *Bāṭiniyyah*. And the *Ta'wīl* is an ocean which has no bank. With it, the *Sharī'ah* is replaced and the forbidden things are permitted. And Ash-Shātībī narrated many examples of that, so review them in his book "*Al-I'tisām*". And in reality, the *Ta'wīl* is an implied exiting from the rulings of the *Sharī'ah*, and a violation of the rule of compliance. But, the one who does it does not risk contradicting the *Sharī'ah* clearly, so he seeks refuge in the implied contradiction, and it is the *Ta'wīl*. So he demonstrates to the people that he uses the Texts, but he contradicts them in reality.

2- Taking some of the Texts and leaving the other ones, and this contradicts the full compliance, and it has different situations, from them:

❖ Like the use of the '*Ām* (general) as evidence and turning away from that which specifies it, or putting the '*Ām* (general) before the *Khās* (specific) when there is contradiction.

¹²⁷ *Sūrat Al-Ahzāb*, 36

- ❖ And the taking of the *Mutlaq* (unrestricted) and leaving the *Muqayyid* (restricted) even though the reason and the ruling are one.
- ❖ And the taking of the *Mujmal* (unexplained) and leaving that which clarifies it.
- ❖ And the acting upon the *Mansūkh* (abrogated) in the presence of its *Nāsikh* (that which abrogates).
- ❖ And the use of the *Mutashābih* (Ambiguous) as evidence and leaving the *Muhkam* (Unambiguous).
- ❖ Or the rejection of some of the Texts and the rulings based upon the general rules. Like taking the *Rukhsahs* (concessions) unrestrictedly, with the argument (Verily the Religion is ease).¹²⁸
- ❖ Or acting upon the *Marjūh* (outweighed) opinion in an issue, based upon there being difference of opinion regarding it, and that the difference of opinion removes any blame. And Ibn ‘Abdil-Barr said, “The difference of opinion is never a proof in the *Sharī’ah*.”¹²⁹

¹²⁸ **Trans. Note:** This phrase is from a *Hadīth* narrated by Al-Bukhārī and An-Nasā’ī, on the authority of Abū Hurayrah, may Allāh be pleased with him. The *Hadīth* is as follows: The Prophet said, “Verily, this Religion is ease, and no one goes to extremes in the Religion, except that it overcomes him. So do what is correct and not to extremes, and do your best to attain the best actions, and have glad tidings and seek help in the *Ghadwah* (the traveling at the beginning of the day), the *Rawhah* (the traveling after the sun is starts to come down from its zenith), and a bit in the *Duljah* (traveling at the end of the night).” This was explained as the Prophet using these terms as a way of telling the people when the best times are for worship, as this way they will be able to do more worship and not become over tired or overwhelmed. Look to the *Sharh* of this *Hadīth* in “*Fat’h Al-Bārī*”, as well as the *Sharh* of “*Sunan An-Nasā’ī*” by As-Sindī, and by As-Suyūti.

¹²⁹ “*Al-Muwāfaqāt*” by Ash-Shātibī, 4/151, and look to “*Ighāthat Al-Lahfān*” by Ibn Al-Qayyim, 2/154, and look to the book “*Al-Hadīth Hujjatun Binafsihi*” by Al-Albānī, pg.40, and look to “*Al-I’tisām*” by Ash-Shātibī, 1/220- and what is after it: “Chapter Regarding the Method of the People of *Bid’ah* in the Use of Evidence”.

And this is the way of the People of *Bid'ah*, misguidance and desires in the past and present; the invalid use of the Texts as evidence and taking some of them and not others. And Allāh *Ta'āla* told the Truth when He said,

By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fāsiqīn* (the rebellious, disobedient to Allāh).¹³⁰

And He *Ta'āla* said,

And We send down from the *Qur'ān* that which is a healing and a mercy to the Believers, and it increases the *Thālimīn* (polytheists and wrong-doers) nothing but loss.^{131 132}

And the Messenger of Allāh, , described the *Khawārij* with his saying, ((*They recite the Qur'ān and it does not pass their collarbones. They leave from Islām.*))¹³³ So they did not benefit from the recitation, with the absence of the understanding, so they left from the Religion. And due to that, the explainer of "*Al-'Aqīdah At-Tahāwīyyah*"¹³⁴ said, "And if the Texts of the promises which the *Murji'ah* used as evidences, and the Texts of the promises of punishment which the *Khawārij* and the *Mu'tazilah* used as evidence are joined together, the invalidity of the two opinions becomes clear to you! And there is no benefit in the words of those ones except that you benefit from the words of each *Tā'ifah* the knowledge of the invalidity of the *Math'hab* of the other *Tā'ifah*."¹³⁵

¹³⁰ *Sūrat Al-Baqarah*, 26

¹³¹ *Sūrat Al-Isrā'*, 82

¹³² Look to "*Al-I'tisām*" by Ash-Shātībī, 1/285

¹³³ Narrated by Al-Bukhārī from Sahl Ibn Hunayf. *Hadīth* # 6934

¹³⁴ **Trans. Note:** He is *Imām* Ibn Abī Al-'Izz Al-Hanafī, may Allāh be merciful to him.

¹³⁵ pg. 322 pub. "*Al-Maktab Al-Islāmī*" 1404 H.

I say: The summary of what has past is that the compliance by the Muslim to the rulings of the *Shara'* must be complete in every individual part of it – outwardly by following the *Sharī'ah* and inwardly through sincerity, satisfaction and submission – and it must be full, in other words, in all of the individual parts of the *Sharī'ah*. And this is based upon the knowledge that there is no issue that affects the Muslim in his *Dunyā* or his Hereafter except that Allāh *Ta'āla* has a ruling regarding it. He *Ta'āla* said,

Say (O Muhammad): "Verily, my *Salāt*, my sacrifice, my living, and my dying are for Allāh, the Lord of the '*Ālamīn* (mankind, *Jinns* and all that exists). He has no partner. And with that I have been commanded, and I am the first of the Muslims." ¹³⁶

And from that which is worth mentioning, is that this compliance is obligatory upon the slave until he dies and leaves this *Dunyā*, so no one has the responsibility fall off of him, even if he reaches in the knowledge and the '*Ibādah* whatever he reaches, like some of the innovators claim. He *Ta'āla* said,

And worship your Lord until there comes unto you the certainty. ¹³⁷

And the certainty is death, as Al-Bukhārī narrated from Ummul-'Alā' Al-Ansāriyyah, that when 'Uthmān Ibn Math'ūn died, the Messenger of Allāh, _____, said, ((As for him, then the certainty has come to him.))

¹³⁸ And we have not heard that the Messenger of Allāh, _____, or anyone of his Companions ended the worship at any time. And he, _____, said, ((Verily, the most pious and the most knowledgeable of you regarding Allāh is me.)) Narrated by Al-Bukhārī from 'Ā'ishah.

¹³⁶ *Sūrat Al-An'ām*, 162-163

¹³⁷ *Sūrat Al-Hijr*, 99

¹³⁸ *Hadīth* #1243

And this rule (The Rule of the Complete Full Compliance), is the scale for judging upon the people. So the people are righteous (and) pious, and immoral (and) villainous, and between them there are (many) levels. He *Ta'āla* said,

Verily, the most honourable of you with Allāh is the most pious of you ¹³⁹

And this is the fourth fundamental.

5- The Fifth Fundamental: (The Obligation of Referring Back to Allāh and His Messenger, , During Disputing and Disagreeing)

And this is based upon the past fundamental. So whoever agrees with the obligation of the complete, full compliance, then he will surely have presented to him conflicting opinions and sayings, so everything that has difference regarding it, it is obligatory to refer it back to Allāh and His Messenger, .

And the evidence for this is the saying of Allāh *Ta'āla*,

Then if you differ in anything amongst yourselves, then refer it to Allāh and the Messenger, if you believe in Allāh and in the Last Day. That is better and more suitable for final determination. ¹⁴⁰

And He *Ta'āla* said,

And whatsoever you differ regarding, then its ruling is to Allāh. ¹⁴¹

¹³⁹ *Sūrat Al-Hujurāt*, 13

¹⁴⁰ *Sūrat An-Nisā'*, 59

¹⁴¹ *Sūrat Ash-Shūrā*, 10

And He *Ta'āla* said,

And We have not sent down the Book to you (O Muhammad), except that you may explain clearly unto them those things in which they differed, and (as) a guidance and a mercy for a people who Believe. ¹⁴²

Ibn Al-Qayyim said, "And from them, is that the people have formed consensus that the referring back to Allāh *Subhānahu* is the referring back to His Book, and the referring back to the Messenger, , is the referring back to him himself in his lifetime, and the referring back to his *Sunnah* after his death." ¹⁴³

I say: And this Verse of *An-Nisā'* **"Then if you differ"** is another evidence upon the perfection of the *Sharī'ah*, as His *Ta'āla's* saying: **"anything"**, is a *Nakirah* in the mentioning of a stipulation **"Then if you differ"**, so it is a phrasing of generality. And like it is the Verse of *Ash-Shūra*, as Ibn Al-Qayyim, may Allāh be merciful to him, said, "That His saying: **"Then if you differ in anything"** is a *Nakirah* in the mentioning of a stipulation which encompasses everything that the Believers disagree on from the matters of the Religion, its minute and its great, its apparent and its hidden, and if there was not in the Book of Allāh and the *Sunnah* of His Messenger the clarification of the ruling of that which they disagree regarding, and were it not sufficient, He would not have ordered to refer back to it, as it is impossible that He *Ta'āla* would order to refer back during disagreement to one who does not have with him the clarification of the dispute." ¹⁴⁴

I say: And we extract from this fundamental:

¹⁴² *Sūrat An-Nahl*, 64

¹⁴³ *"I'lām Al-Muwaqqi'in"*, 1/49

¹⁴⁴ *"I'lām Al-Muwaqqi'in"*, 1/49

a) **That the *Sharī'ah* judges and is not judged upon**, and this is its strength and its status as proof, ¹⁴⁵ and the meaning of this is that the *Sharī'ah* judges upon the sayings of the people and their actions with validity and with invalidity, and that it is a judge between them when they dispute and disagree. It declares the Truth as true and the falsehood as false. And included in this are all disputes that have taken place between the Muslims from the time of the *Sahābah*, may Allāh be pleased with them, to those who came after them. ¹⁴⁶

And the ones who blindly hold steadfast to the *Mathāhib* have made the Texts judged upon by the sayings of their *Imāms*. Ibn Al-Qayyim said, "As for those who blindly hold steadfast, then they have made the issue opposite, and they looked at the *Sunnah*, and whatever from it complied with their sayings, then they accepted it, and whatever contradicted them then they put (great) energy into rejecting it or rejecting its indication." ¹⁴⁷ And from this is the saying of Abul-Hasan Al-Karkhī the *Imāms* of the *Hanafis* – died 340 H. – He said, "Every Verse that contradicts that which our companions are upon then it is to be interpreted or it is abrogated. And every *Hadīth* like that then it is to be interpreted or it is abrogated." ¹⁴⁸

And from the disgraceful examples where the people judge upon the Divine *Sharī'ah*, in this time of ours, is the seeking the opinion of the people directly or through the path of their representatives – in the parliaments – regarding the implementation of the *Islāmic Sharī'ah*. And that is in the name of democracy. And this means that the implementation of the *Sharī'ah* of the Creator is subject to the will of the creation and that they have a choice in allowing its implementation or not. And this is a clear *kufur akbar*. The explainer of "*Al-'Aqīdah At-Tahāwiyyah*" said regarding the condition of the one who rules by other

¹⁴⁵ Look to "*Al-Muwāfaqāt*", by Ash-Shātībī: Vol. 1/78 and 79, Vol. 2/275

¹⁴⁶ Look to "*Ma'ārij Al-Qubūl*", by Hāfith Hakamī: Vol. 2/623 and "*Adhwā' Al-Bayān*" by Ash-Shanqītī: Vol. 7/547

¹⁴⁷ "*I'lām Al-Muwaqqi'in*", Vol. 1/76

¹⁴⁸ The book "*Al-Hadīth Hujjatun Binafsihi*", pg. 88 narrating from "*Ad-Dur Al-Mukhtār*" Vol. 1/45

than what Allāh revealed: “Then if he believes that ruling by that which Allāh revealed is not *Wājib* and that he has a choice in that, or undervalues it, while he is certain that it is the Ruling of Allāh, then this is *kufṛ akbar*.” ¹⁴⁹

b) That no one is immune from mistakes in this *Ummah* after the Prophet, , as Allāh ordered to refer back to Allah and His Messenger, , when there is a dispute, and He did not order to refer to the opinion of so and so, or the saying of so and so, so with that it is known that there is no immunity in the saying of anyone after the saying of Allāh and the saying of His Messenger, . And in this there is the invalidation of the issue of the infallibility of the *Imāms* of the *Shī’ah*. And in this also, there is the objection and nullifying of the blind following of *Math’habs* by those who have *Taqlīd* upon the *Mathāhib*. And the *Imāms* of these *Mathāhib* have said, “Everyone can have his statements accepted or rejected, except the Messenger of Allāh, .” And this is narrated from Abū Hanīfah, Mālik, Ahmad, Ash-Shāfi’ī and others, even if their phrasings differ. And Allāh *Ta’āla* has said,

And had it been from other than Allāh, they would surely have found therein much contradiction. ¹⁵⁰

I say: And the referring back to the Book and the *Sunnah* will often take place by returning to the scholars who act upon the Book and the *Sunnah* due to His *Ta’āla*’s statement:

So ask the People of the *Thikr*, ¹⁵¹ if you know not. ¹⁵²

¹⁴⁹ “*Sharh Al-‘Aqīdah At-Tahāwiyyah*”, pg.323 “*Al-Maktab Al-Islāmī*” 1404 H.

¹⁵⁰ *Sūrat An-Nisā*, 82

¹⁵¹ **Trans Note:** The *Thikr* is literally: The Remembrance, and it is referring to the Revelation. And the People of the *Thikr* are the scholars.

And His *Ta'āla'*s saying:

And when there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). ¹⁵³

And regarding the questioning of the scholars and referring back to them, then I warn the Muslim brothers about two categories from those who are attributed to the *Shar'ī* knowledge:

The First Category: Scholars who were only devoted to the books and their tie with the current state of affairs has been severed. Ibn Al-Qayyim, may Allāh be merciful to him said, “And the *Muftī* and the ruler are unable to issue a *Fatwā* or a ruling which is true, except with two types of understanding: The First of the two: The understanding of current realities and the comprehension of it and the extracting of the reality of what has taken place through the indicators, signs and symbols, so that he will fully understand it. And the second type; the understanding of the obligation regarding the current reality, and it is the understanding of the *Hukm* of Allāh, which He ruled with in His Book, or upon the tongue of His Messenger, regarding this current reality. Then he must implement one upon the other.” ¹⁵⁴

And he, may Allah be merciful to him said, “Abū ‘Abdillāh Ibn Battah mentioned in his book about *Al-Khul'* ¹⁵⁵ from *Imām* Ahmad that he said,

¹⁵² *Sūrat An-Nahl*, 43 and *Al-Anbiyā'*, 7

¹⁵³ *Sūrat An-Nisā'*, 83

¹⁵⁴ “*I'lām Al-Muwaqqi'in*”, Vol. 1/87- 88.

¹⁵⁵ **Trans. Note:** *Al-Khul'* is a type of divorce, in return for a monetary compensation to be paid by the wife to the husband.

‘The man should not set himself up to issue *Fatwas*, until he has five characteristics in him. The first of them; that he has intention, because if he does not have the intention, there will not be any light upon him nor any light upon his words. And the second; that he has knowledge, humility, tranquility and calmness. The third; that he is strong in that which he is in and in knowing it. The fourth; self dependency, otherwise the people will chew him up. The fifth; the knowledge of the people.’” Then Ibn Al-Qayyim said, “And as for his saying ‘The fifth; the knowledge of the people’, then this is a great principle which the *Mufti* and the ruler need because if he is not a jurist in it, a jurist in the ordering and the forbidding, then he implements one upon the other, otherwise that which is harmed will surpass that which is rectified. Because if he is not a jurist in the matter who (also) has knowledge of the people, then the *Thālim* will appear to him in the image of a victim and vice versa. And the correct one in the image of the liar and vice versa, and the deception, cheating and trickery will surround him. And the *Zindīq* will appear to him in the image of the *Siddīq* and the liar in the image of the truthful one and every liar will wear the clothing of falsehood, underneath which is sinfulness, lying and wickedness. And he, due to his ignorance regarding the people, their circumstances, conventions and customs, cannot differentiate between this one or that one; rather it should be that he is a jurist in knowing the deceptions, cheating and trickery of the people, and (he should know) their conventions and their customs, because the *Fatwā* changes according to the changing of the time, the place, the conventions and the circumstances. And that is all from the Religion of Allāh, as its clarification has past. And with Allāh is the granting of success.”¹⁵⁶

The second category: Those who have purchased with the Verses of Allāh a small gain from money or status and the likes. The Messenger of Allāh, , said, ((*Two hungry wolves that were sent into the (flock of) sheep are no more destructive to them than the craving of the individual for*

¹⁵⁶ “*I’lām Al-Muwaqqi’in*” Vol. 4/199 then 204 - 205

wealth and status is towards his Religion.)) ¹⁵⁷ Narrated by Ahmad from Ka'b Ibn Mālik and its explanation and the saying of Ibn Taymiyyah regarding it have passed. And Ibn Al-Qayyim, may Allāh be merciful to him said, "Everyone from the People of Knowledge who prioritizes the *Dunyā* and chooses it, then it is inevitable that he will speak other than the Truth about Allāh in his *Fatwas* and his judgments, in his informing and implementing, because the rulings of the Lord *Subhānahu* often come in contradiction to the goals of the people, particularly the People of Leadership and those who follow the doubts. Because their goals will not be fulfilled, except by contradicting the Truth and rejecting it often. So if the scholar and the ruler are those who love the leadership and follow the desires then that will not take place for them except by rejecting whatever contradicts it from the Truth." ¹⁵⁸ And Abdullāh Ibn Al-Mubārak, may Allāh be merciful to him, said,

And did anything corrupt the Religion except for the kings,	And the rabbis of evil and its monks? ¹⁵⁹
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I say: So beware of these two categories from the People of Knowledge; the one whose tie has been severed from the current reality and the one who prioritizes the *Dunyā*, especially with regards to the matters which relate to *Jihād*, commanding the good and forbidding the evil and everything that contains friction with the authority of the *Tawāghīt*. And Ibn Taymiyyah may Allāh be merciful to him, combined the two categories in his statement: "And the obligation is to consider in the matters of *Jihād*, the opinion of the people whose Religion is correct, who have experience in that which the people of the *Dunyā* are upon, and not to the people of the *Dunyā* who the majority of the time look to the

¹⁵⁷ **Trans. Note:** Also narrated by At-Tirmithī and Ad-Dārimī. This *Hadīth* was declared "*Hasan Sahīh*" by At-Tirmithī after he narrated it, as well as "*Hasan*" by Imām Al-Baghawī in "*Sharh As-Sunnah*", Vol. 7/299, and it was declared "*Sahīh*" by Al-Albānī in "*Sahīh At-Tirmithī*", #2376, "*Sahīh At-Targhib Wat-Tarhib*", #1710 and #3250, "*Mishkāt Al-Masābih*", #5109, and was also declared "*Sahīh*" by Al-Wādi'i in "*As-Sahīh Al-Musnad*", #1100.

¹⁵⁸ "*Al-Fawā'id*" by Ibn Al-Qayyim pg. 100

¹⁵⁹ Look to "*Ighāthat Al-Lahfān*" by Ibn Al-Qayyim Vol. 1/382, pub. 1407 H.

outward appearance of the Religion; so their opinion is not taken, nor the opinion of the People of Religion who have no experience in this *Dunyā*.”¹⁶⁰

6- The Sixth Fundamental; “The Rejection and of that Which Contradicts the *Sharī’ah* and Declaring It Invalid”

And this is based upon the fifth fundamental and it is the referring of that which is disputed about back to the Book and the *Sunnah*. So whatever complies with the Book and the *Sunnah*, then it is the Truth, which we accept and act upon, and that which contradicts them then it is rejected, and we do not act upon it and nothing results from it.¹⁶¹

And the evidence for the sixth fundamental, (is) the statement of the Prophet, , ((Whoever innovates in this matter of ours, that which is not from it, then it is rejected.)) Agreed upon from ‘Ā’ishah, may Allāh be pleased with her. And in a narration of Muslim: ((Whoever performs an action which our matter is not upon, then it is rejected.)) And included in this is:

a) *Bid’ah* in its totality, as every *Bid’ah* is a misguidance. From it is that which is transgression and from it is that which *kufr* is independently. And all of them are *Harām*. And to know its types, review the book “*As-Sunan Wal-Mubtadi’āt*” by Al-Qushayrī, and the book “*Al-Ibdā’ Fī Madhār Al-Ibtidā’*” by ‘Alī Mahfūth, and before them both, the book “*Al-I’tisām*” by Ash-Shātībī, and the likes of it.

b) The *Fatwā* of the *Muftī* which contradicts the Book and the *Sunnah* is rejected. Al-Bukhārī said in “The Book of Holding Steadfast” in his “*Sahīh*”, “Chapter: If the performer or the ruler perform *Ijtihād*, then are

¹⁶⁰ “*Al-Ikhtiyārāt Al-Fiqhiyyah*” pg. 311 pub. “*Dār Al-Ma’rifah*”

¹⁶¹ **Trans. Note:** This statement, “...and nothing results from it.”, is referring to things such as contracts and agreements which are in contradiction to the *Sharī’ah*. The things that are negotiated in them are not binding in the *Sharī’ah* due to the basis for them being contradictory to the *Sharī’ah*, hence nothing results from them.

mistaken, in contradiction to the Messenger, ¹⁶² , without knowledge, then his ruling is rejected due to the statement of the Prophet, , ((Whoever performs an action which our matter is not upon then it is rejected.)) ¹⁶³

And despite that, the *Muftī* may be rewarded, despite his mistake. And that is if he is from the People of *Ijtihād* and he has put forth that which is in his ability in his *Fatwā*, due to the *Hadīth* of ‘Amr Ibn Al-‘Ās, as *Marfū’*: ((If the ruler rules through *Ijtihād* and is correct, then he has two rewards. And if he rules through *Ijtihād* then is mistaken, then he has one reward.)) ¹⁶⁴ Narrated by Al-Bukhārī. And despite the fact that he is rewarded, that which he mistakenly issued as a *Fatwā* is not to be acted upon.

c) The weak opinions in the Math’habs of Fiqh: No matter who the one is who said it, as long as the evidence is confirmed in contradiction to it. And this is included in that which came before it (b). And due to that, *Imām* Mālik, may Allāh be merciful to him, said, “Verily I am only a man. I am mistaken and correct. So examine my opinion, then everything which complies with the Book and the *Sunnah*, then take it, and everything that does not comply with the Book and the *Sunnah*, then leave it.” And Ash-Shāfi’ī, may Allāh be merciful to him, said, “Every issue in which a narration is authentic from the Messenger of Allāh,

, according to the People of Narration, in contradiction to what I have stated, then I turn away from it during my life and after my death.” And from him that he said, “If you find in my book contradictions to the *Sunnah* of the Messenger of Allāh, , then say according to the *Sunnah* of the Messenger of Allāh, , and leave what I have said.” And in this, there is a sufficient refutation against the blind

¹⁶² **Trans. Note:** In the Arabic version, it stated, “*Ar-Rasūl Allāh*”, which is linguistically incorrect, but in the Arabic version of “*Sahīh Al-Bukhārī*”, it stated, “*Ar-Rasūl*”, without “*Allāh*”, so we removed it here as it is what is in “*Sahīh Al-Bukhārī*”, and what is linguistically correct.

¹⁶³ “*Fat’h Al-Bārī*”, Vol. 13/317

¹⁶⁴ “*Fat’h Al-Bārī*” Vol. 13/318

following of the *Math'habs*. Rather, the blind following of the *Math'habs* and claiming that it is obligatory to have *Taqlīd* on a specific man or a specific *Math'hab* in the Religion; it is in and of itself, a rejected *Bid'ah*, as the clarification for it will come.

d) And included in this are the 'Aqds, stipulations and treaties, which take place between the people. Those of them that contradict the *Sharī'ah* are rejected.

e) And included in this is the mistake of the judge in his judgement, it is to be nullified and his ruling is not to be acted upon. Al-Bukhārī said in "The Book of Rulings" in his "*Sahīh*", "Chapter: If the ruler judges unjustly or in contradiction to the People of Knowledge, then it is rejected." And he mentioned the *Hadīth* of the sending of Khālīd Ibn Al-Walīd, may Allāh be pleased with him, to Banī Juthaymah.¹⁶⁵ And in the letter from 'Umar Ibn Al-Khattāb to Abī Mūsa Al-Ash'arī may Allāh be pleased with them both, in "The Letter of the Judging", "And a judgement, which you judge today should not prevent you, if you change your opinion in it, then you are guided to your right opinion, that you return to the truth from it. Because the Truth is everlasting and

¹⁶⁵ "*Fat'h Al-Bārī*", Vol. 13/181 **Trans. Note:** This *Hadīth* is as follows: From 'Abdullāh Ibn 'Umar, who said, "The Prophet sent Khālīd Ibn Al-Walīd to Banī Juthaymah. So they were not able to say '*Aslamnā* (We have entered into *Islām*).' So they started saying, '*Saba'nā, Saba'nā*.' So Khālīd began to kill (them) and take prisoners. And he gave prisoners to every man from us, then he ordered every man from us to kill his prisoner. So I said, 'By Allāh, I will not kill my prisoner, nor will any one from my companions kill his prisoner.' So we mentioned that to the Prophet

, so he said, '*O Allāh, I declare my innocence to you from that which Khālīd has done.*' (He said this) twice." Narrated by Al-Bukhārī, An-Nasā'ī and Ahmad, all with similar phrasings. The word "*Saba'nā*" means "We have changed from one religion to another." The scholars have mentioned two possible reasons as to why Khālīd would have killed them: 1- That he didn't accept that saying as enough to enter them into *Islām*, so he believed that they weren't going to, so he began to wage war against them. 2- That it was an insult to *Islām* and the Muslims. This is because Quraysh used to use this phrase when people started entering into *Islām* and leaving *kufṛ*, then after a while, it became a word that they used as an insult or as derogatory towards the Muslims, so he interpreted their saying this as an insult. Look to the explanation of this *Hadīth* in "*Fat'h Al-Bārī*" for a more detailed explanation on this.

nothing nullifies it. And returning to the Truth is better than remaining upon the falsehood..."¹⁶⁶

And Ibn Qudāmah said in "The Book of Judgements": "And he cannot nullify the ruling of another if it is raised up to him, except that which contradicts a Text from the Book, the *Sunnah* or the *Ijmā'*..."¹⁶⁷

And from that which is included in this are the rulings of the judges in the countries which rule with the fabricated laws of *kuf'r*, as is the condition in most of the Muslim countries, as these rulings are invalid and rejected, due to their contradiction to the *Sharī'ah*. And the results that are based upon them are void. So the rights, properties and other than that from what the people attain through these laws; all of this is *Harām* and not permitted, and as a result of these laws, the people consume their wealth amongst them falsely and they permit the *Harām*, and this is from the most evil of objectionable things, which the majority of those attributed to the *Shar'ī* knowledge in this time have been silent about. So we belong to Allāh and to Him we shall return.

And if the ruling of a judge who rules by the *Sharī'ah* does not permit a matter if it is in reality *Harām*, then how about the one who does not rule with the *Sharī'ah* in the first place? Al-Bukhārī narrated from Umm Salamah, may Allāh be pleased with her, from the Prophet, ﷺ, that he said, ((*Verily, I am only a man, and verily, you bring to me disputes. And perhaps some of you are more persuasive in his argument than the other. So I will judge for him according to that which I hear. So whoever I judge for him anything from the right of his brother, then he must not take it, because verily I am only cutting for him a portion of the fire.*))¹⁶⁸ And in a narration, ((*...because, verily it is only a portion of the fire, so he may take it or he may leave it.*))¹⁶⁹ Al-Bukhārī narrated it in "The Book of Rulings" from his

¹⁶⁶ Narrating from "*I'lām Al-Muwaqqi'īn*", Vol. 1/86 by Ibn Al-Qayyim. **Trans. Note:** When narrating this letter, *Imām* Ibn Al-Qayyim declared its authenticity with the following quote, "It is a magnificent letter which the scholars have taken with acceptance."

¹⁶⁷ "*Al-Mughnī Wash-Sharh Al-Kabīr*", Vol. 11/403

¹⁶⁸ *Hadīth* #6967

¹⁶⁹ *Hadīth* #7181

"*Sahīh*", "Chapter: Whoever it is judged for him the right of his brother then he must not take it because the judgement of the ruler does not permit a *Harām* and does not forbid a *Halāl*." And Ibn Hajar said, "And in it is that whoever disguises a false issue in any method from the means of deception until it appears to be true, and it is judged in his favour due to it, then it is not permissible for him to take it in reality, and the sin is not lifted from him by the ruling." ¹⁷⁰ And Ibn Hajar said, "'...because verily I am only cutting for him a portion of the fire...' In other words, 'if he takes it, while knowing that it is *Harām* upon him, he shall enter the fire.'" ¹⁷¹

7- The Seventh Fundamental; "Cutting Off the Means of Innovating In the Religion (The Introduction of Bid'ahs)". As the Prophet,

, said, "*And avoid the newly invented matters*". And innovating can be by adding, removing, replacing or distorting something. And the innovated matter – the *Bid'ah* – can be *Fisq* or *kufr*, according to it(s severity). ¹⁷²

Al-Bukhārī narrated from Ibn Mas'ūd, the Prophet, , said, "*I am ahead of you at the Hawdh to make it ready. Men will be raised to me from amongst you, until when I rush to deliver to them, they are seized before (they reach) me. So I will say, 'O my Lord, my Companions!' So He will say, 'You do not know what they innovated after you.'*" ¹⁷³

And Al-Bukhārī narrated it as *Marfū'* from Abī Sa'id, with the phrasing, "'Verily, you do not know what the replaced after you.' So I will say, 'Away with, away with those who replaced after me.'" ¹⁷⁴

And he narrated it from Ibn 'Abbās, as *Marfū'*, with the phrasing, "*And that verily, men from my nation will be brought and taken to the direction of the*

¹⁷⁰ "*Fat'h Al-Bārī*", Vol. 13/174

¹⁷¹ "*Fat'h Al-Bārī*", Vol. 12/339

¹⁷² "*Al-I'tisām*", by Ash-Shātībī, Vol. 2/36, and what follows it.

¹⁷³ *Hadīth* #7049

¹⁷⁴ *Hadīth* #7051

left, so I will say, 'O my Lord, my Companions' ¹⁷⁵ So it will be said, 'Verily, you do not know what they innovated after you.' So I will say just as the Righteous Slave ¹⁷⁶ said,

And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them ¹⁷⁷

Then it will be said, 'Verily, those ones did not cease turning back upon their heels since you left them.' ¹⁷⁸

And his, 's, statement, "My Companions (Usayhābī)", it was like this according to most of the narrators, with the phrasing of minimization (*Tasghīr*). It is an indication of the small number of those who that happened to, and they are some of the crude Bedouins.

Al-Bukhārī, may Allāh be merciful to him, narrated this *Hadīth* ¹⁷⁹ in the beginning of the "Book of Tribulations" within his "*Sahīh*", as an indication from him – as is his habit in his naming of chapters – that the innovating and replacing in the Religion is from the greatest causes of tribulations and apostasy, rather, it is its basis. And it is like that, past and present. And its corroboration is His, *Ta'āla's*, statement,

And let those who oppose his (the Messenger's) commandment beware, lest some *Fitnah* (Tribulations) befall them or a painful torment be inflicted on them ¹⁸⁰

¹⁷⁵ **Trans. Note:** The word used for "My Companions" in the previous narration is "*As'hābī*", but in this one, it is "*Usayhābī*". The reason for this is explained by the author shortly.

¹⁷⁶ **Trans. Note:** Referring to the Messenger 'Īsā Ibn Maryam, .

¹⁷⁷ **Trans. Note:** *Al-Mā'idah*, 117

¹⁷⁸ *Hadīth* #4625

¹⁷⁹ *Hadīth* #7049, 7051

¹⁸⁰ *Sūrat An-Nūr*, 63

So in this Verse, the tribulations are a *Qadari* punishment for contradicting the order of the Prophet, , by deviating away from the rulings of the *Sharī'ah* and innovating in the Religion. As He, *Ta'āla*, said,

...then they abandoned a part of that which they were reminded with. So We planted amongst them enmity and hatred... ¹⁸¹

And due to this, the *Sharī'ah* came with criteria to cut off the means to innovating and replacing in the Religion, which Al-Bukhārī mentioned in "The Book of Holding Steadfast to the Book and the *Sunnah*" within his "*Sahīh*". And from them are: The forbiddance of *Bid'ah* and warning against it, the forbiddance of putting ignorant ones in charge, and this is countered by the encouraging of putting scholars in charge, the dispraise of the invalid intellect and the invalid *Qiyās*, the forbiddance of going to extremes and delving too deep into the Religion, the forbiddance of disputing and differing, and the forbiddance of imitating the People of the Book and the *mushrikīn*. And the stating of the evidences for these criteria is as follows:

a) The forbiddance of *Bid'ah* and warning against it:

- ❖ ***Bid'ah*: That which is innovated, from that which has no basis in the *Sharī'ah* which indicates it. As for that which has a basis in the *Shar'* which indicates it, then it is not a *Bid'ah* in the *Shar'*, even if it is a *Bid'ah* in the language.** And this is the definition of Ibn Rajab Al-Hanbalī. And he also said, "As for what has taken place in the words of the *Salaf* from the considering of some of the *Bid'ahs* to be good, then that is only from the linguistic *Bid'ahs*, not the *Shar'ī*-based ones." ¹⁸²

¹⁸¹ *Sūrat Al-Mā'idah*, 14

¹⁸² "*Jāmi' Al-'Ulūmi Wal-Hikam*", *Hadīth* #28/pg. 233

- ❖ And “Every *Bid’ah* is a misguidance, even if the people see it as good.” Narrated by Al-Lālakā’ī, from Ibn ‘Umar.¹⁸³ And *Shaykh* Hāfith Hakamī said, “Then know that all of the *Bid’ahs* are rejected, there is nothing from them that is accepted. And all of them are disgraceful, there is no good in them. And all of them are misguidance, there is no guidance in them. And all of them are burdens, there is no reward in them. And all of them are falsehood, there is no Truth in them.”¹⁸⁴ And the corroboration of this is the statement of the Prophet, , “And avoid the newly invented matters, because every *Bid’ah* is a misguidance.”¹⁸⁵ And with this, you now that the categorization by ‘Izzaddīn Ibn ‘Adis-Salām, may Allāh be merciful to him, of *Bid’ah* into the five rulings, “*Wājib* (Obligatory), *Mandūb* (Recommended), *Mubāh* (Permitted), *Makrūh* (Disliked), *Harām* (Forbidden)”, it is a categorization that has no basis. Because how could the Messenger of Allāh, , say, “Every *Bid’ah* is a misguidance.” and Al-‘Izz says that there is a *Bid’ah* that is obligatory?¹⁸⁶ And due to that, Ash-Shātībī said, “Verily, this categorization is an invented matter, which no *Shar’ī* evidence indicates.”¹⁸⁷
- ❖ And anyone who innovates an innovation, from *Bid’ah* or changing the Religion, then upon him is his burden and the burdens of those who act upon it. And in this there is a severe threat of punishment to cut off the means to this corruption. As Muslim narrated from Abū Hurayrah, may Allāh be pleased with

¹⁸³ “*Sharh I’tiqād Ahl As-Sunnah*”, Vol. 1/92 **Trans. Note:** This *Athar* was authenticated by Al-Albānī in “*Ahkām Al-Janā’iz*”, 258 and in “*Islāh Al-Masājid*”, 13.

¹⁸⁴ “*Ma’ārij Al-Qubūl*”, Vol. 2/616. pub. “*As-Salafiyyah*”

¹⁸⁵ Narrated by At-Tirmithī, and he said, “A *Hasan Sahīh Hadīth*, from Al-‘Irbādh Ibn Sāriyah.” **Trans. Note:** Also declared authentic by Ibn Taymiyyah in “*Majmū’ Al-Fatwāwā*”, Vol. 20/309, by Ash-Shawkānī in “*Al-Fat’h Ar-Rabbānī*”, Vol. 5/2229, and by Al-Albānī in “*Islāh Al-Masājid*”, 83.

¹⁸⁶ “*Fat’h Al-Bārī*”, Vol. 13/254, and “*Al-I’tisām*”, by Ash-Shātībī, Vol. 1/188, and what follows it.

¹⁸⁷ “*Al-I’tisām*”, Vol. 1/191

him, as Marfū', "Whoever calls to a misguidance, then there is upon him from the sins like the sins of those who followed him, (and) nothing from their sins is decreased." And Muslim narrated from Jarīr Ibn 'Abdillāh, may Allāh be pleased with him, as Marfū', "And whoever begins an evil tradition in Islām ..." – the Hadīth. ¹⁸⁸

- ❖ And whoever is satisfied with an innovation is cursed, in order to cut off the means to innovation. As Muslim narrated from 'Alī, may Allāh be pleased with him, that he said, "The Messenger of Allāh, , informed me with four words, 'Allāh cursed whoever slaughters for other than Allāh, Allāh cursed whoever curses his parents, Allāh cursed whoever is satisfied with an innovation, and Allāh cursed whoever changes the marks of the land (i.e. the markings of the borders of property).'" ¹⁸⁹

b) The Warning against putting ignorant ones in charge:

And the warning against taking their sayings and their opinions, and the clarification that this is from the greatest causes of misguidance and innovation in the Religion, and the corruption of the *Dunyā* of the people and their Hereafter, and this is not hidden. And concerning this, there is that which Al-Bukhārī narrated from 'Abdullāh Ibn 'Amr Ibn Al-'Ās, may Allāh be pleased with them both, who said, "I heard the Prophet, , saying, 'Verily, Allāh will not take the knowledge away from you after He has given it to you by confiscating it, rather He will take it away from you by seizing the scholars along with their knowledge. Then ignorant people will remain. They will be asked for Fatwas, so they will give Fatwas with their opinions, so they will go astray and they will lead (others) astray.'" And in a narration that is agreed upon, ¹⁹⁰ from him, as Marfū', "Verily Allāh will not seize the knowledge through a confiscation which He confiscates it from the people, rather He will seize the knowledge by seizing the scholars. Until

¹⁸⁸ Look to the chapter, "The Sin of the One Who Calls to a Misguidance and Begins an Evil Tradition" In "*Al-I'tisām*" by Al-Bukhārī. "*Fat'h Al-Bārī*", Vol. 13/302

¹⁸⁹ Look to the chapter, "The Sin of the One Who Is Satisfied with an Innovation" in "*Al-I'tisām*" by Al-Bukhārī. "*Fat'h Al-Bārī*", Vol. 13/281

¹⁹⁰ **Trans. Note:** Meaning, narrated by Al-Bukhārī and Muslim.

there is no scholar left, the people take ignorant ones as leaders. So they are asked, so they give Fatwas without knowledge, so they go astray and lead (others to go) astray.” ¹⁹¹

c) The encouraging of taking scholars as leaders:

Due to the past *Hadīth*. And due to his, 's, statement, "*If the trustworthiness is lost, then wait for the Hour.*" It was said, "And how is its losing?" he said, "*If the order is given to other than its people.*" Narrated by Al-Bukhārī from Abū Hurayrah.

d) The dispraise of the invalid intellect and the invalid *Qiyās*:

And the first one who used the invalid *Qiyās* was Iblīs, may Allāh curse him, as is in His, *Ta'āla*'s statement,

He said, "I am better than he, You created me from fire, and You created him from clay." ¹⁹²

So he, may Allāh curse him, challenged the Lordly order to prostrate to Ādam, with the invalid *Qiyās*. So everyone who does it – meaning the invalid *Qiyās* – then he is following his, may Allāh curse him's, tradition.

And the invalid *Qiyās* is that which there is a Text that contradicts it, and likewise is the invalid opinion. ¹⁹³ And this is an invalid fundamental which many of the *Shar'ī* Texts were rejected due to, in the beliefs and the rulings. And *Shaykh* Al-Albānī has mentioned examples of this in his book "*Al-Hadīth Hujjatun Bi-Nafsihi Fil-'Aqā'idi Wal-Ahkām*".

And Al-Bayhaqī narrated from Ibn Mas'ūd, may Allāh be pleased with him, that he said, "There is no year, except that the one after it is worse

¹⁹¹ Look to “*Fat’h Al-Bārī*”, Vol. 1/195, Vol. 13/287

¹⁹² *Sūrat Sād*, 76

¹⁹³ "Fat'h Al-Bārī", Vol. 13/282

than it. I do not say that a year is better than a year, or an *Amīr* is better than an *Amīr*, but the departing of the knowledge. Then a people will emerge and make *Qiyās* in the matters according to their opinions, then *Islām* will be destroyed.”¹⁹⁴

And the *Hadīth* concerning the taking away of the knowledge is a witness for this saying. And the invalid *Qiyās* is one of the means of the People of *Bid’ah* in proving things. And from this is that which those who negate the Characteristics of the Lord, *Jalla Wa ‘Alā*, go to, through making *Qiyās* with Him, *Subhānahu*, upon His creation.¹⁹⁵

And included in the invalid opinions are the *Marjūh* opinions in the *Mathāhib*, which contradict the Text, or the opinion of *Maslahah* which contradicts the Text.

Al-Bukhārī narrated from Sahl Ibn Hanīf, may Allāh be pleased with him, that he said, “O you people! Accuse your opinions instead of your Religion. Because I have seen myself on the Day of Abū Jandal, and if I was able to reject the matter of the Messenger of Allāh, , then I would have rejected it.” – the *Hadīth*. And the Day of Abū Jandal, in other words, the Day of Hudaibiyah. And Al-Lālakā’ī narrated with his change of narration, from ‘Umar Ibn Al-Khattāb, may Allāh be pleased with him, that he said, “Beware of the People of Opinion, because they are the enemies of the *Sunan*. The *Hadīth* exhausted them in order for them to memorize them, so they said according to opinions, so they went astray and led (others) astray.”¹⁹⁶

¹⁹⁴ “*Fat’h Al-Bārī*”, Vol. 13/283. **Trans. Note:** A very similar phrasing was mentioned by *Imām* Ash-Shawkānī in “*Al-Fat’h Ar-Rabbānī*”, Vol. 5/2219, and he mentioned that its chain and its narrators are trustworthy.

¹⁹⁵ “*Al-I’tisām*” by Ash-Shātībī, Vol. 2/220, 241. pub. “*Dār Al-Ma’rifah*” 1402 H.

¹⁹⁶ “*Sharh I’tiqād Ahl As-Sunnah*”, Vol. 1/123, pub. “*Dār Tayyibah*”. And look to “*I’lām Al-Muwaqqi’in*”, by Ibn Al-Qayyim, Vol. 1/77. And “*Fat’h Al-Bārī*”, Vol. 13/289. **Trans. Note:** Ibn Al-Qayyim mentioned this *Athar* three times with similar phrasings, once from Sadaqah Ibn Abī ‘Abdillāh, once from ‘Amr Ibn Al-Hārith, and once from Muhammad Ibn Ibrāhīm At-Taymī, all from ‘Umar Ibn Al-Khattāb. Ibn Al-Qayyim mentioned that the chain of this *Athar* is at the height of authenticity. Ibn Hajar

e) The forbiddance of going to extremes and delving too deep into the Religion.

From Ibn Mas'ūd, may Allāh be pleased with him, from the Prophet, , that he said, "*The overstringent ones (Al-Mutanatti'ūn) are destroyed.*" (Ibn Mas'ūd said,) "He said it three times." ¹⁹⁷ Narrated by Muslim. Al-Khattābī said, "The overstringent one (Al-Mutanatti') is the one who goes deep into something and idly discusses that which the intellects do not reach." ¹⁹⁸

And Ahmad narrated from Ibn 'Abbās, may Allāh be pleased with them both, as Marfū', "*Avoid extremism in the Religion. Because all that destroyed those who were before you was extremism in the Religion.*" And Ibn Khuzaymah and Ibn Hibbān authenticated it. ¹⁹⁹ Ibn Taymiyyah said, "This is general regarding all types of extremism, in the beliefs and the actions." ²⁰⁰

And extremism is the reason for the *kuf'r* of the Christians. Allāh, Ta'āla said,

mentioned that it was also narrated by Al-Bayhaqī from 'Amr Ibn Harīth instead of Al-Hārith.

¹⁹⁷ **Trans. Note:** Also narrated by Abū Dāwūd and Ahmad.

¹⁹⁸ **Trans. Note:** This quote from Al-Khattābī was mentioned with a similar phrasing by Al-'Athimabādī in "*'Awn Al-Ma'būd Sharh Sunan Abī Dāwūd*"

¹⁹⁹ **Trans. Note:** This *Hadīth* was also authenticated by Ibn Taymiyyah in "*Iqtidhā' As-Sirāt Al-Mustaqīm*", Vol. 1/327, by An-Nawawī in "*Al-Majmū' Sharh Al-Muhath'thib*", Vol. 8/171, Ibn Al-Mulqin in "*Al-Badr Al-Munīr*", Vol. 6/282 and "*Tuhfat Al-Muhtāj*", Vol. 2/180, by Ibn 'Abdil-Barr, in "*At-Tamhīd*", Vol. 24/428, by Ahmad Shākir in his verification of "*Musnad Ahmad*", Vol. 3/257, and by Al-Albānī in his verification of "*Kitāb As-Sunnah*", 98, and other places, as well as by others.

²⁰⁰ "*Fat'h Al-Majīd*" pg. 228, pub. "*Ansār As-Sunnah*"

O people of the Scripture! Do not exceed the limits in your religion, nor say of Allāh except the truth. ²⁰¹

So they went to extremes with 'Īsā, , until they made him a god. And *Shaykh Al-Islām* Muḥamad Ibn 'Abdil-Wahhāb mentioned in his book "*At-Tawhīd*", "Chapter: That Which Has Come Concerning that the cause of the disbelief of the Children of Ādam and their abandoning of their Religion is going to extremes regarding the righteous." And he mentioned in it the *Hadīth* of Ibn 'Abbās regarding the *Tafsīr* of His, *Ta'āla's*, statement,

...

And they said, 'Do not leave your gods, and do not leave Wadd, nor Suwā'... ²⁰² -- The Verse.

Narrated by Al-Bukhārī. ²⁰³

So going to extremes and delving deep, specifically concerning the extreme efforts, and refusing to indulge in the permissible things, can

²⁰¹ *Sūrat An-Nisā'*, 171

²⁰² **Trans. Note:** *Sūrat Nūh*, 23

²⁰³ "*Fat'h Al-Majīd*", pg. 218, pub. "*Ansār As-Sunnah*". And "*Ighāthat Al-Lahfān*", by Ibn Al-Qayyim, Vol. 1/208, pub. "*Al-Kutub Al-Ilmiyyah*" 1407 H. **Trans. Note:** Muḥammad Ibn 'Abdil-Wahhāb mentioned the second half of this *Hadīth*. The following is the full text of this *Hadīth*: From Ibn 'Abbās, may Allāh be pleased with them both, "The idols that were with the People of Nūh ended up with the Arabs later on. As for the Wadd, it belonged to (the tribe of) Kalb at Dawmat Al-Jandal. As for Suwā', it belonged to Huthayl. As for Yaghūth, then it belonged to (the tribe of) Murād and then to Banī Ghutayf at Al-Jawf near Saba'. As for Ya'ūq, then it belonged to Hamdān. As for Nasr, then it belonged to Himyar, the branch of Thī Al-Kalā'. The names (of the idols formerly mentioned, belonged to) some pious men from the People of Nūh. Then when they died Shaytān inspired their people to erect idols at the places where they used to sit, and to call those idols by their names, so they did so. Then they (i.e. the idols) were not worshipped until those ones (who initiated them) died and the knowledge was abrogated, (then) they were worshipped."

lead the one doing it to leaving the responsibility ²⁰⁴ as a whole, through false interpretations. So going to extremes is the most likely place of giving up (all worship). ²⁰⁵ And this is the condition of many of the people of *tasawwuf*.

And extremism is the basis of the *Math'hab* of the *shī'ah*, ²⁰⁶ and it is the basis for the blind following of the *Math'habs*. And from the extremism is the glorifying of the *Shaykhs*, ²⁰⁷ and glorifying them can lead to worshiping them besides Allāh, and from it is worshiping the people in the graves, and hanging up their pictures and the likes of that. And from the glorifying of them and going to extremes in their regards is putting their sayings and their actions ahead of *Shar'ī* evidences, and this is the origin of the blind following of the *Math'habs*. ²⁰⁸

f) The forbiddance of arguing, disputing and differing.

The Messenger of Allāh, , said, “Read the *Qur'ān* as long as your hearts are united upon it, then if you dispute, then stand up away from it.” Narrated by Al-Bukhārī from Jundub Ibn ‘Abdillāh, Chapter “The Disapproval of Differing”, in “*Al-I'tisām*” by Al-Bukhārī. ²⁰⁹

And from ‘Abdullāh Ibn ‘Amr, that a group of the *Sahābah* mentioned a Verse from the *Qur'ān*, then they disputed about it until their voices became raised. Then the Messenger of Allāh, , came out angrily, (and) his face had become red, throwing dirt at them and he was saying, “Slowly, O People! With this the nations that were before you were destroyed. By their differing with their Prophets, and their slamming the Books,

²⁰⁴ **Trans. Note:** The word is “*Taklīf*”, which means being held responsible for actions in the *Sharī'ah*.

²⁰⁵ “*Al-I'tisām*” by Ash-Shātībī, Vol. 1/214, and what follows it, and pg. 304

²⁰⁶ “*Al-I'tisām*” by Ash-Shātībī, Vol. 1/259

²⁰⁷ “*Al-I'tisām*” by Ash-Shātībī, Vol. 1/258

²⁰⁸ Look to “Chapter: That which is hated from the delving deep and disputing concerning the knowledge, and the extremism in the Religion and the innovations” in “*Al-I'tisām*” by Al-Bukhārī. “*Fat'h Al-Bārī*”, Vol. 13/275

²⁰⁹ “*Fat'h Al-Bārī*” Vol. 13/ 3235

parts of them against the other. Verily the Qur'ān was not revealed (with) each part of it belying the other, rather each part of it corroborates with the other. So whatever you know from it, then act upon it, and whatever you are ignorant of from it, then return it to the One who knows it." Narrated by Ahmad and Al-Baghawī, and Al-Albānī authenticated it in "*Sharh Al-'Aqīdah At-Tahāwiyyah*". ²¹⁰

And most of the time, disputes arise due to the ignorance of those disputing, or some of them, and their transgression, each upon the other, as He *Ta'āla* said,

Those who were given the Scripture did not differ except, out of transgression, each of them against the other, after knowledge had come to them. ²¹¹

And from the (kinds of) transgression, (there) is desire, jealousy, pride, and what follows that from stubbornness. And what is obligatory is to refer that which is being disputed back to the Book and the *Sunnah*.

g) The forbiddance of imitating and taking from the People of the Book and the *mushrikīn*.

And there have been many Texts narrated concerning the forbiddance of this and the warning against it. From them is His, *Ta'āla*'s, saying,

If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers. ²¹²

²¹⁰ **Trans. Note:** Pg. 200, and 518. Also declared "*Sahīh*" by Ibn Kathīr in "*Tafsīr Al-Qur'ān Al-'Athīm*", Vol. 2/9, by Ash-Shawkānī in "*Fat'h Al-Qadīr*", Vol. 1/476, and Ahmad Shākir in his verification of "*Musnad Ahmad*", Vol. 10/174 and Vol. 15/146. Ibn Jarīr declared it "*Thābit* (confirmed)" in his *Tafsīr*, Vol. 1/16.

²¹¹ *Sūrat Āl 'Imrān*, 19

²¹² *Sūrat Āl 'Imrān*, 149

And His, *Ta'āla's*, saying,

And never will the Jews, nor the Christians, be pleased with you, till you follow their religion. ²¹³

And His, *Ta'āla's*, saying,

Take not as a *Bitānah* (advisors, consultants, protectors, helpers, friends, etc.) other than you (Muslims), since they will not fail to do their best to corrupt you. They desire to harm you severely. ²¹⁴

And His, *Ta'āla's*, saying,

And you will not cease to discover deceit in them, except a few of them. ²¹⁵

And the Messenger of Allāh, _____, said, "*You will follow the traditions of those who were before you, hand span by hand span, and arm span by arm span. To the point that if they entered the den of a lizard, you would follow them.*" We said, "O Messenger of Allāh, the Jews and the Christians?" He said, "*Then who?*" Agreed upon, from Abū Sa'īd. And this is a warning against imitating them, as is in his, _____'s, saying, "*Whoever imitates a people, then he is from them.*" Narrated by Ahmad and Abū Dāwūd from Ibn 'Umar, and Al-Albānī authenticated it. ²¹⁶

²¹³ *Sūrat Al-Baqarah*, 120

²¹⁴ *Sūrat Āl 'Imrān*, 118

²¹⁵ *Sūrat Al-Mā'idah*, 13

²¹⁶ **Trans. Note:** Al-Albānī authenticated it in "*Sahīh Abī Dāwūd*" #4031, as well as many other places in his books. It was also authenticated by Ibn Hibbān as mentioned in "*Bulūgh Al-Marām*", #437, by Ath-Thahabī in "*Siyar A'lām An-Nubalā*", Vol. 15/509, by

And Al-Bukhārī narrated from Ibn ‘Abbās, may Allāh be pleased with them both, that he said, “How can you ask the People of the Book about something and your Book which was revealed upon the Messenger of Allāh, , is more recent. You read it while it is pure and it hasn’t aged. And it has informed you that the People of the Book replaced the Book of Allāh and they changed it. And they wrote the Book with their hands and they said that it is from Allāh, in order to purchase with it a small gain. Does not that which came to you from the knowledge stop you from asking them? No, by Allāh, we have not seen any man from them asking you about that which was revealed upon you.” ²¹⁷ And in a narration of his, “Are you not prevented...” Review “*Al-I’tisām*” by Al-Bukhārī, chapter “The saying of the Prophet, , ‘You will follow the traditions of those who were before you’”, and the chapter, “The saying of the Prophet, , ‘Do not ask the people of the Book about anything’” ²¹⁸

I say: And despite this, this *Ummah* has fallen into everything that the Messenger of Allāh, , warned against.

And the Command of Allāh is a decree determined. ²¹⁹

And for example: The ‘*Aqīdah* of *Hulūl*, ²²⁰ and going to extremes with regards to the righteous ones, and the worshipping of the buried ones, and building *Masjids* on graves, and division and differing, and hiding the Truth and covering it with falsehood, and taking the rabbis and the

Al-‘Irāqī in “*Takhrij Al-Ihyā*”, Vol. 1/359, and by Ahmad Shākir in his verification of “*Musnad Ahmad*”, Vol. 7/122, as well as other places within it.

²¹⁷ *Hadīth* #7363

²¹⁸ “*Fat’h Al-Bārī*”, Vol. 13/300 and 333

²¹⁹ **Trans. Note:** *Sūrat Al-Ahzāb*, 38

²²⁰ **Trans. Note:** This is the belief incarnation. Meaning, that Allāh, *Ta’ālā*, took the form of a human, or came into the body of a human, as is believed by the disbelieving *Drūze* and other groups that try to pass themselves off as Muslims when it benefits them.

monks as lords, and the people taking each other as lords – as it is in democracy – and separating politics from the Religion, and following them in the systems of *kufṛ* – like the fabricated laws, socialism, and communism, and all of this is major *kufṛ* – and the tribalism of *jāhiliyyah* – like arab nationalism and the likes of it – and if the noble person steals, he is left alone, and if the weak one steals, he is punished. And the implementing of their methodologies in educating and teaching upon the Muslims. And following them in the arts, entertainment, theatres and cinemas, and other than those, from the means of corruption. And taking part with them in their celebrations, and imitating them in their acting upon the Gregorian calendar, and imitating them in the outward fashions – wearing their clothing, shaving the beard, effeminacy... – and using singing and chanting as a means of worship, as the *sūfīs* do. ²²¹ And consuming interest, which has covered the Earth, and other than that. And from that which calls for regret in this era, is the Muslims learning their Religion at the hands of the Jews and the Christians in the universities of the west. Like in Egypt for example, the one who corrupted the Azhar and implemented the law of its evolvment, and he is Doctor Muhammad Al-Bahī, he attained his academic certificate from Germany. And many of the *Shaykhs* of the Azhar who succeeded the *Shaykh* Mahmūd Shaltūt attained their academic degrees from the universities of the Christians, like the Syrians in France, and the likes of that. And this which befell the Muslims from the following of the People of the Book and the *mushrikīn* in misguidance is from the signs of the Prophethood, due to it taking place as he, , informed in his saying, “...hand span by hand span, and arm span by arm span.”, like in the past *Hadīth* of Abū Sa’īd.

And you will find details about this in the book “*Iqtidhā’ As-Sirāt Al-Mustaqīm*” by Ibn Taymiyyah, may Allāh be merciful to him, and the book “*Talbīs Iblīs*” by Ibn Al-Jawzī, and the book “*Al-Īdhāh Wat-Tabyīn Limā Waqa’a Fihī Al-Aktharūna Min Mushābahat Al-Mushrikīn*” by Shaykh Hamūd At-Tuwayjarī.

²²¹ “*Talbīs Iblīs*”, by Ibn Al-Jawzī, pg. 319 and what follows it.

I say: And it is not hidden that excluded from what has passed is the permissibility of learning that which mankind is partners in from the matters of the *Dunyā*, like the matters of trades ²²² and construction. It is allowed for the Muslim to learn them from the *kāfir*, if the Muslim is safe from being placed into *Fitnah* by the *kāfir* concerning his Religion. And what is obligatory is that a group of the Muslims masters these issues – like the rest of the communal obligations – so that the Muslims can be free of needing the *kuffār* in this.

This, and the past seven fundamentals have clarified the Path of Truth and the paths of misguidance. So that the Muslim will know the first and adhere to it and ally himself with its followers, and so he will beware of the paths of misguidance and so he will show enmity towards those who take them. And regarding this, Ibn Al-Qayyim, may Allāh be merciful to him, said, “Allāh, *Ta’āla*, said,

And thus do We explain the *Ayāt* in detail, and so that the way of the *Mujrimīn* (criminals, polytheists, sinners), may become manifest. ²²³

And He said,

And whoever contradicts and opposes the Messenger after the Guidance has been shown clearly to him, and follows other than the Path of the Believers, We shall keep him in the path he has chosen... ²²⁴ The Verse.

And Allāh, *Ta’āla*, has clarified in His Book, the Path of the Believers in detail and the path of the criminals in detail, and the result of those ones in detail and the result of those ones in detail. And (He clarified) the actions of those ones and the actions of those ones, and the allies of those

²²² **Trans. Note:** Trades, meaning specific skills, such as engineering, plumbing, welding, machining, etc., not trades in the meaning of sales.

²²³ **Trans. Note:** *Sūrat Al-An’ām*, 55

²²⁴ **Trans. Note:** *Sūrat An-Nisā’*, 115

ones and the allies of those ones. And (He clarified) His forsaking of those ones and His granting of success to those ones. And (He clarified) the reasons for which He granted success to those ones and the reasons for which He forsaked those ones. And He, *Subhānahu*, clarified the two matters in His Book and He revealed them, He elucidated them and He made them clear with the clearest of clarifications.

So those who have knowledge about Allāh, His Book and His Religion, know the Path of the Believers with detailed knowledge and the path of the criminals with detailed knowledge, so the two paths became clear to them. So those ones are the most knowledgeable of the creation and the most beneficial of them to the people and the most sincere of them to them. And they are the ones who present the evidence (and they are) the guiders. And with that, the Companions came out ahead of all of those who came after them, until the Day of Resurrection, because they were raised upon the path of misguidance, *kufr*, *shirk*, and the paths which lead to destruction, and they knew them in detail. Then the Messenger came to them, so he removed them from those darknesses to the Path of Guidance and the Straight Path of Allāh. So they came out of the extreme darkness to the Complete Light, and from the *shirk* to the *Tawhīd*, and from the ignorance to the Knowledge, and from the error to the Right Guidance. So they knew the value of that which they attained, so they increased in desire and love for that which they changed to and (they increased in) hate for that which they changed from. And they were the strongest in loving *Tawhīd*, *Īmān* and *Islām*, and the strongest in hating that which opposes it, knowing the path in detail.

As for those ²²⁵ who came after the *Sahābah*, then from them are those who were raised upon *Islām*, not knowing the details of what opposes it, so some of the details of the Path of the Believers became mixed up in his regards with the path of the criminals. Because becoming mixed up only takes place if the knowledge of the two paths or one of them becomes weak. Just ‘Umar Ibn Al-Khattāb said, “Verily, the Loops of

²²⁵ **Trans. Note:** In the Arabic version, it said, “As for that which came after the *Sahābah*...”, but we changed it, due to it not fitting linguistically, and the quote within the original source is as we translated it here.

Islām will only come undone loop by loop, if those who did not know *jāhiliyyah* are raised in *Islām*.”²²⁶ This is from the completeness of the knowledge of ‘Umar, may Allāh be pleased with him, because if he does not know *jāhiliyyah* and its ruling, and it is everything that contradicts that which the Messenger, , came with, so it is from *jāhiliyyah*, because it is attributed to *jahl* (ignorance), and everything that contradicts the Messenger, then it is from the ignorance. So whoever does not know the path of the criminals and it is not become clear to him, then he is on the verge of assuming about some of their path that it is from the Path of the Believers. Just like what took place in this *Ummah* from many issues in the realm of beliefs, knowledge and actions, which were from the path of the criminals and the *kuffār*; those who did not know that they (i.e. these matters) were from the path of the criminals included them in the Path of the Believers, and they called to them and declared *Takfīr* on those who contradicted them and made *Halāl* from him (i.e. the contradictor) that which Allāh and His Messenger made *Harām*. Just like what took place for most of the people of *Bid’ah* from the *Jahmiyyah*, the *Qadariyyah*, the *Khawārij*, the *Rāfidhah* and the likes of them...” until he said, “...and the point is that Allāh, *Subhānahu*, loves for the path of His enemies to be known so that it will be avoided and hated, just as He loves for the Path of His Allies (*Awliyā*) to be known so

²²⁶ **Trans. Note:** This was also mentioned by Ibn Taymiyyah in “*Majmū’ Al-Fatāwā*”, Vol. 2/398 and Vol. 4/590, as well as in “*Minhāj As-Sunnah*”, Vol. 10/301 and Vol. 15/54. But after some searching, no verification of this specific narration was found. What was found though was that there is another narration from ‘Umar, may Allāh be pleased with him, that has a similar meaning. The narration is as follows: From Al-Mustathill Ibn Husayn Al-Bāriqī, who said, “‘Umar Ibn Al-Khattāb addressed us, so he said, ‘I know, by the Lord of the Ka’bah, when the Arabs will be destroyed.’ So a man from the Muslims stood up to him then said, ‘When will they be destroyed, O *Amīr Al-Mu’minīn*?’ He said, ‘When those who did not deal with *jāhiliyyah* and did not accompany the Messenger governs their matter.’” This was narrated by the following: Al-Hākim in “*Al-Mustadrak ‘Alā As-Sahīhayn*”, Ibn Sa’d in “*At-Tabaqāt Al-Kubrā*”, Abū Nu’aym in “*Hilyat Al-Awliyā*”, Al-Bayhaqī in “*Shu’ab Al-Īmān*”. An explanation that was given as to why this narration might have been mentioned this way was because in “*Al-Jāmi’ Li-Shu’ab Al-Īmān*”, this narration was mentioned after a Hadeth in which the beginning is the same as the beginning of this unfound narration, so there might have been a mix up between the two.

that it will be loved and taken. And in this knowledge, there is from the benefits and the secrets, that which no one knows except Allāh.” ²²⁷

8- The Eighth Fundamental: Commanding the Good and Forbidding the Evil: This is the last of the fundamentals that I will mention as fundamentals for the methodology of *Ahl As-Sunnah Wal-Jamā’ah*, and they are the Fundamentals of Holding Steadfast to the Book and the *Sunnah*. So the commanding of the good and the forbidding of the evil is equivilant to a fence that preserves the first seven fundamentals and protects them from impurities, one-by-one so they remain pure and persevered from being tampering and defects. And due to that, Allāh, *Subhānahu*, has combined the commanding of the good and forbidding of the evil with the preservation of the Religion, in His, *Ta’āla’s*, statement:

“The Believers, men and women, are *Awliyā’* (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) *Al-Ma’rūf* (i.e. *Islāmic Monotheism* and all that *Islām* orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that *Islām* has forbidden)...” ²²⁸

Due to the second one being tied to the first.

And the commanding and the forbidding are two obligations due to His, *Ta’āla’s*, statement:

“Let there arise out of you a group of people inviting to all that is good (*Islām*), enjoining *Al-Ma’rūf* (i.e. *Islāmic Monotheism* and all that *Islām* orders one to do) and forbidding *Al-Munkar* (polytheism and

²²⁷ With slight abridgement, “*Al-Fawā’id*” by Ibn Al-Qayyim, pg. 108-111

²²⁸ *Sūrat At-Tawbah*, 71

disbelief and all that *Islām* has forbidden). And it is they who are the successful.”²²⁹

And the Messenger of Allāh, , said, “Whoever from you sees an evil, then he must change it with his hand (i.e. physically), then if he is unable (to do so) then with his tongue (i.e. verbally), then if he is unable (to do so), then with his heart (i.e. detesting that evil act), and that is the weakest of *Īmān*.” Narrated by Muslim from Abū Sa’īd Al-Khudrī, may Allāh be pleased with him.

An-Nawawī said in the explanation of this *Hadīth*,²³⁰ “And as for his, ’s, saying: ‘...then he must change it...’ then this is a command of obligation, according to the consensus of the *Ummah*. And the Book, the *Sunnah* and the consensus of the *Ummah* have agreed upon the obligation of the commanding of the good and the forbidding of the evil. And it is also from the sincere conduct, which itself is the Religion.”²³¹

And he also said, concerning the ruling of its obligation: “Then, the commanding of the good and the forbidding of the evil is a communal obligation (*Fardh Kifāyah*); if some of the people perform it, then the sin (for not performing it) falls off of the rest. And if everyone abandons it, then everyone who had the ability to perform it, without any excuse or any (genuine) fear is sinful. Then it might (also) become an individual obligation (*Fardh ‘Ayn*), such as if he was in region where no one else knew about it (i.e. this evil), or if only he had the ability to remove it and like the one who sees his wife, his child or his servant upon some evil or a negligence in some goodness (which they are abandoning). The

²²⁹ *Sūrat Āl-‘Imrān*, 104

²³⁰ Vol. 2/22-24

²³¹ **Trans. Note:** *Imām* An-Nawawī, may Allāh be merciful to him, is referring to the *Hadīth* of Tamīm Ad-Dārī, may Allāh be pleased with him, that the Prophet,

, said, “The Religion is sincere conduct.” We said, “Towards whom?” He said, “Towards Allāh, towards His Book, towards His Messenger, and towards the leaders of the Muslims and their general public.” Narrated by Muslim and others, with similar phrasings.

scholars, may Allāh be pleased with them all, said ‘And the commanding of the good and the forbidding of the evil does not fall off of a responsible one, due to his assumption that it (i.e. his commanding or forbidding) will be of no benefit. Rather, it is obligatory upon him to do so, because the reminder benefits the Believers, ²³² and we have mentioned beforehand that what is (obligatory) upon him is the commanding and the forbidding and not the acceptance (by the people).”

And he said, regarding the non-condition of authority for the one who is commanding and forbidding: “The scholars said ‘And the commanding of the good and the forbidding of the evil is not restricted to the People of Authority. Rather, that is allowed for the individual Muslims. *Imām Al-Haramayn* ²³³ said, ‘And the evidence for that is the consensus of the Muslims, as those other than the authorities, in the first part (i.e. first generation) and the era which succeeded them, used to command the authorities (themselves) with good and forbid them from evil, with the approval of the Muslims towards them, and they never condemned them for being involved in the commanding of the good and the forbidding of the evil while not being in authority. And Allāh knows best.”

And he said, concerning the non-condition of complete justice (*‘Adālah*) of one who is commanding and forbidding: “The scholars said, ‘It is not a condition for the one who commands and forbids to be in a perfect condition; acting upon what he commands (and) abstaining from that which he forbids. Rather, it is upon him to command (the good) even if he is imperfect in what he is commanding, and the forbidding (is obligatory upon him), even if he is in the very act which he forbids. So two things are obligatory upon him; to command his self and forbid it, and to command others and forbid them. So if he fails to perform one of

²³² **Trans. Note:** Referring to the Verse,

And remind, for verily, the reminding profits the Believers. (*Sūrat Ath-Thāriyāt*, 55)

²³³ **Trans. Note:** He is *Imām* Abul-Ma‘ālī ‘Abdul-Malik Ibn ‘Abdillāh Ibn Yūsuf Al-Juwaynī, may Allāh be merciful to him. (Died 478 H.)

the two (i.e. commanding and forbidding himself), how could he be permitted to fail to perform the other (i.e. commanding and forbidding others)?”

And he said, concerning the condition of knowledge for the one who is commanding and forbidding: “Then the commanding and forbidding is done by he who is knowledgeable concerning that which he is commanding and forbidding. And that differs according to the issue (itself). So if it is from the clear obligations and the well-known forbidden things, such as the prayer, the fasting, fornication, alcohol and the likes of this, then every Muslim is knowledgeable concerning them. And if it is from the subtle actions and sayings and from that which relates to *Ijtihād* (i.e. deductive reasoning) then the general public has no part in it, nor can they object to it. Rather, that is for the scholars. Then the scholars are to only object to that which the consensus was formed upon. As for that which there is difference of opinion regarding it, then there is no objection concerning it.” – Until his saying – “But if he recommends to someone, by means of advice to remove him from (being in the situation wherein there is some) difference of opinion, then that is good.”

I say: The saying of An-Nawawī, “As for that which there is difference of opinion regarding it, then there is no objection concerning it...”, then it is not absolute. Because the disagreement is two types; *Ikhtilāf Tanawwu’* – and it is when each of the two opinions are true and legislated, even if some of the types are more correct and more sound – and they could be equal in their virtue, such as the methods of reciting the *Qur’ān* and the types of *Ihrām* in *Hajj*. So if they are equal in virtue, then there is no objection (to be made). And if they differ in virtue, then the recommendation would be to perform the better one. And the second type is *Ikhtilāf At-Tadhād*, and it is when one of the two matters is true and the other is false. And objection in this case is obligatory. ²³⁴

²³⁴ Look to “*Sharh Al-‘Aqīdah At-Tahāwīyyah*”, Pg. 514: “The Types of *Ikhtilāf*”, pub. “*Al-Maktab Al-Islāmī*”, 1404 H.

Then An-Nawawī, may Allāh be merciful to him, said, in urging the Muslims upon this, “And know that this topic – I mean the topic of commanding the good and forbidding the evil – most of it has been lost after long eras. And nothing of it remains in these times, except for very small amounts of traces. And it is a vast topic within which there is the foundation and the core of the matter. And if the evil becomes widespread, the punishment falls general upon the righteous and the unrighteous. And if they do not take the hand of the oppressor, then Allāh, *Ta’ālā*, encompassing them in His punishment, is close,

And let those who oppose the Messenger's commandment beware, lest some *Fitnah* befall them or a painful torment be inflicted on them. ²³⁵

So it should be that the one who seeks the Hereafter and the one who strives to attain the pleasure of Allāh, *‘Azza Wa Jall*, pays attention to this topic, as its benefit is great, especially when most of it has gone. And (he must) make his intention sincere and not be frightened by those who object to him, due to the raising of his status, because Allāh, *Ta’ālā*, said,

Verily, Allāh will help those who help His (Cause). ^{236 ” 237}

I say: This is a condensed extract from that which An-Nawawī, may Allāh be merciful to him, said concerning the commanding of the good and the forbidding of the evil. And Allāh, *‘Azza W Jall*, has made the commanding of the good and the forbidding of the evil to be a criterion between Faith (*Īmān*) and hypocrisy (*nifāq*), so this must be paid attention to. He, *Ta’ālā*, said,

²³⁵ **Trans Note:** *Sūrat An-Nūr*, 63

²³⁶ **Trans. Note:** *Sūrat Al-Hajj*, 40

²³⁷ “*Sahīh Muslim Bi-Sharh An-Nawawī*”, Vol. 2/22-24

The hypocrites, men and women, are from one another, they enjoin (on the people) *Al-Munkar* (i.e. evil), and forbid (people) from *Al-Ma'rūf* (i.e. good)

And He, *Ta'ālā*, said,

The Believers, men and women, are *Awliyā'* (allies) of one another, they enjoin (on the people) *Al-Ma'rūf* (i.e. good), and forbid (people) from *Al-Munkar* (i.e. evil) ²³⁸

Al-Qurtubī mentioned these two Verses and said, "So He, *Ta'ālā*, made the commanding of the good and the forbidding of the evil to be a divider between the Believers and the hypocrites. So it indicated that the most unique characteristic of the Believer is the commanding of the good and the forbidding of the evil, and its apex is calling to *Islām* and fighting for it." ²³⁹

And from that which ties into the Holding Steadfast to the Book and the *Sunnah*, is that the commanding the good and forbidding the evil takes (numerous) forms. From them:

- A. *Jihād* in the Path of Allāh:** By fighting the disbelievers and the apostates who are combatants (*Muhāribīn*) against Allāh and His Messenger,
; those who threaten this Religion and its people. Therefore, this is from the greatest causes of the preservation of the Religion. He, *Ta'ālā*, said,

And if Allāh did not check one set of people by means of another, the earth would indeed be full of corruption ²⁴⁰

²³⁸ *Sūrat At-Tawbah*, 67 & 71

²³⁹ "*Tafsīr Al-Qurtubī*", Vol. 4/47

²⁴⁰ *Sūrat Al-Baqarah*, 251

And He, *Ta'ālā*, said,

And if Allāh did not check one set of people by means of another, monasteries, churches, synagogues, and Mosques, wherein the Name of Allāh is mentioned much would surely have been destroyed ²⁴¹

And the *Jihād* is the head of the commanding of the good and the forbidding of the evil, as Al-Qurtubī mentioned earlier and as Ibn Taymiyyah said. ²⁴²

- B. *Al-Jarh Wat-Ta'dīl* (Criticism and Declaring Trustworthy):** And it is the knowledge which Allāh, *Ta'ālā*, made the Muslims unique in and He guided them to it in order for them to preserve with it the *Sunnah* of their Prophet, , and in turn the *Shari'ah* as a whole. And the majority of the *Imāms* of *Al-Jarh Wat-Ta'dīl* began their books with the saying of the Prophet, , “*This knowledge will be carried by the just ones of every generation. They negate from it the altering of the extremists, the impersonation of the liars and the misinterpretations of the ignorant ones.*” And Ahmad Ibn Hanbal has authenticated it. ²⁴³ And even though this *Hadīth* is phrased in the form of giving information, except that it indicates the command to do that. And I found that Ibn Abī Hātim Ar-Rāzī narrated it in his book “*Al-Jarh Wat-Ta'dīl*”, in the form of a command like this: “*This knowledge must be carried...*” – the *Hadīth*. ²⁴⁴

²⁴¹ *Sūrat Al-Hajj*, 40

²⁴² “*Majmū' Al-Fatāwā*”, Vol. 28/126 **Trans. Note:** Ibn Taymiyyah, may Allāh be merciful to him, said here, “And if it is like that, then it is well known that the ordering of the good and the forbidding of the evil, and completing it with the *Jihād*, is from the greatest good (*Ma'rūf*) that we have been commanded with.”

²⁴³ **Trans. Note:** *Imām* Ahmad Ibn Hanbal authenticating it was mentioned in “*Lisān Al-Mizān*”, Vol. 1/312. Also, Al-Albānī mentioned in “*Mishkāt Al-Masābīh*”, #239, that *Al-Hāfith* Al-'Alā'ī authenticated some of its chains of narration. This *Hadīth* was rejected by most others though, like Ibn 'Adī in “*Al-Kāmil Fī Adh-Dhu'afā'*”, Vol. 1/248 and Vol. 3/457, Ibn Al-Qaysarānī in “*Thakhīrat Al-Huffāth*”, Vol. 5/2777, Ath-Thahabī in “*Al-Muhath'hab*”, Vol. 8/4220, Ibn Hajar Al-'Asqalānī in “*Al-Isābah Fī Ma'rifat As-Sahābah*”, Vol. 1/117 and in “*Hidāyat Ar-Ruwāt*”, Vol. 1/163.

²⁴⁴ “*Al-Jarh Wat-Ta'dīl*”, Vol. 2/17, publication of Haydar Abād Ad-Dukan, 1371 H.

And that which I would like to make notice of here, is that it is not correct for the door of this knowledge to be closed – even if it has been neglected for a period – because the need for it will not cease, due to the presence of the extremist, the liars and the ignorant ones in every generation. And due to that, the *Hadīth* clearly stated the obligation of those ones standing up in every generation. And in this period, we are most in need of the fulfilling of this obligation, so that doubts and misguidances will be uncovered.

- C. Standing up against the people of *Bid'ah*:** Ash-Shātībī, may Allāh be merciful to him, said in "*Al-I'tisām*", "The ruling of standing up against the people of *Bid'ah* from the specific or general population – and this is a vast topic in jurisprudence – which relates to them in their crimes against the Religion, their corruption in the land and their leaving the boulevard of *Islām*." – until he said, "So we say that that standing up against them through condemnation, exemplary punishment, expulsion, banishment or denunciation is based upon the condition of the *Bid'ah* itself from the point of it being a great corruption in the Religion or not, or whether the one doing it is well known for it or not, or a caller to it or not, and seeking power through his followers and rebelling against the people or not and whether he commits it due to ignorance or not."

"And all of these categories have an *Ijtihād*-oriented ruling specified for them, as no *Hadd* (specified penalty) came in the *Sharī'ah* specifically for *Bid'ah*, which could not be increased or decreased, as it has come for many of the disobediences such as theft, spreading corruption, murder, slander, injuring, (consuming) alcohol and other than that. There is no doubt that the people qualified to make *Ijtihād* in this *Ummah* looked at them according to the circumstances and ruled according to *Ijtihād*-oriented opinions based upon what they had seen from the Texts concerning some of them, as it has come regarding the *Khawārij* – the narration about killing them, and that which came from 'Umar Ibn Al-

Khattāb, may Allāh be pleased with him, concerning Sabīgh Al-‘Irāqī.”

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“So out of all that the scholars spoke about, came (different) categories (or rulings upon the people of *Bid’ah*). **The first** is guiding, teaching and establishing the arguments, such as the issue of Ibn ‘Abbās, may Allāh be pleased with them both, when he went to the *Khawārij* and spoke with them until two thousand or three thousand of them returned. And **the second** is the abandonment and the leaving the speaking to them as well as offering *Salām* to them, according to what has passed from a group of the *Salaf*, regarding their abandonment of those who were involved in *Bid’ah* and that which came from ‘Umar, may Allāh be pleased with him, in the story of Sabīgh Al-‘Irāqī. And **the third** being that ‘Umar ordered for Sabīgh to be estranged. And equal to this is imprisonment and it is **the fourth** (category), as they imprisoned Al-Hallāj before his execution for several years. ²⁴⁶ And **the fifth** is mentioning them according to what they are upon and spreading (the news of) their *Bid’ah* so that they may be warned about, and so that their words will not deceive (others) as it has come from many of the *Salaf*. And **the sixth** is fighting (them) if they show hostility towards the Muslims and rebel against them, as ‘Alī, may Allāh be pleased with him, and other from the *Khalīfahs* of the *Sunnah*, fought the *Khawārij*. And **the seventh** is execution if they do not turn back (from their *Bid’ah*) after

²⁴⁵ **Trans. Note:** *Imām* Ad-Dāramī narrated from Sulaymān Ibn Yasār, that a man named Sabīgh came to Al-Madīnah, and began asking about the *Mutashābih* of the *Qur’ān*, so ‘Umar sent for him, and he had made palm branches ready for him. Then he said, “Who are you?” He said, “I am the slave of Allāh Sabīgh.” So ‘Umar took a branch from those branches then hit him, and ‘Umar said, “I am the slave of Allāh ‘Umar.” Then he kept hitting him until his head began to bleed. Then he said, “O *Amīr Al-Mu’minīn*, that which I used to find in my head has gone away.” *Imām* Ad-Dāramī also narrated a longer narration in which he sent him back to ‘Irāq after he beat him, then sent a letter to Abū Mūsā Al-Ash’arī ordering him to order the people not to sit with Sabīgh. Then after that became hard on Sabīgh, Abū Mūsā wrote back to ‘Umar informing him of that, and telling him that Sabīgh had proven his sincere *Tawbah*, so ‘Umar told him to tell the people that they can sit with him.

²⁴⁶ **Trans. Note:** Al-Hallāj is one of the *Imāms* of the *Sūfis*. He claimed that he was Allāh, and he was executed for this.

being offered the opportunity to repent, if he has openly shown his *Bid'ah*. But if he hides it and it is *kufr*, or that which returns to it, then execution without being given the opportunity to repent and it is **the eighth**, because it is from the category of hypocrisy (*nifāq*), like the *Zanādiqah*. And **the ninth** is *Takfīr* for those who the evidence indicates their *kufr*, like when the *Bid'ah* is clear *kufr*, such as the *Ibāhiyyah* ²⁴⁷ and those who declare the incarnation (*Hulūl*), like the *Bātiniyyah*. **The tenth** point, and that is because their inheritors from the Muslims do not inherit from them, nor do they inherit from any of them, they are not washed when they die, they are not prayed upon and they are not buried in the cemeteries of the Muslims as long as he is not one that is hidden (in his *Bid'ah*), as the one who is hidden is judged upon according to his outward appearance. And his inheritors are more knowledgeable with regards to the inheritance. And **the eleventh**; the command for them not to be married. And it is from the direction of abandonment and not keeping ties. And **the twelfth** is their *Jarh* (i.e. criticism) in general. So their testimonies and not accepted nor are their narrations, and they will not be authorities nor judges. And they will not be placed in positions of justice from *Imāms* or *Khatibs*. And **the thirteenth** is abandoning visiting their sick, and it is from the point of being a deterrent and a punishment. And **the fourteenth** is the abandonment of attending their funerals as well. And **the fifteenth** is the beating, like 'Umar, may Allāh be pleased with him, beat Sabīgh. And it is narrated from Mālik, may Allāh be pleased with him, regarding the one who speaks about the creation (of the *Qur'ān*) that he is to be inflicted with a beating and imprisoned until he dies. And I saw in some of the historical records of Baghdād (narrated) from Ash-Shāfi'ī, that he said, 'My ruling concerning the philosophers is that they are

²⁴⁷ **Trans. Note:** The *Ibāhiyyah* are a type of the *Bātiniyyah*, or it is a word used to describe them as a whole, depending on the way it is used. It comes from the root word *Mubāh*, which means permitted. The basic meaning of it is that they are called this because they do not follow the orders and forbiddences of any *Sharī'ah*, and they permit any sort of action or saying, including lewd acts which not even animals would accept. They consider the *Halāl* to be whatever they do and have in their possession, and the *Harām* to be whatever they were prevented from obtaining, from food, drinks, women, etc.

beaten with palm branches that have been stripped of their leaves, carried upon the camels and paraded through the tribes and clans. And it is to be declared: 'This is the recompense for the one who leaves the Book and the *Sunnah* and adopts philosophy,' meaning the people of *Bid'ah*." – finished with slight abridgment. ²⁴⁸

I say: And what Ash-Shātībī mentioned about the execution of the *Zanādiqah* while not being offered the opportunity for repentance; there is some difference of opinion regarding that, which can be reviewed in the books of *Fiqh*, (within) the chapters apostasy. Likewise, that which he mentioned regarding the rulings of the innovator, (these) differ according to the condition of the innovator and the condition of the person condemning him. So with regards to the innovator, it is to be examined; does he openly show his innovation or (does he) hide it? And is he a caller (to it) or a blind follower (to someone in it)? And is he forcefully resisting, or is he under the control (of the Muslims)? And with regards to the one who is condemning him, two matters are taken into consideration; the ability to condemn and the potential for (following) the lesser of the two harms, as a harm is not repelled with a harm more severe than it. And Ibn Taymiyyah, may Allāh be merciful to him, explained this issue in detail, so review it in "*Majmū' Al-Fatāwā*". ²⁴⁹ I say: And in the absence of the State *Islām*, there is to be nothing less than advising the People of *Bid'ah*, then if they do not return, then abandoning them and the *Bid'ahs*, while declaring their *Jarh* (criticism) and warning the people about them. He, *Ta'ālā*, said,

You will not find any people who Believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers...²⁵⁰ – the Verse.

²⁴⁸ "*Al-I'tisām*", by Ash-Shātībī, Vol. 1/174-177

²⁴⁹ Vol. 28/203-218

²⁵⁰ *Sūrat Al-Mujādilah*, 40

And a collection of the sayings of the *Salaf* have been narrated regarding the blame of the innovator and the obligation of abandoning them and warning against them, which can be reviewed in the book "*Sharh I'tiqād Ahl As-Sunnah*", by Al-Lalakā'ī, Vol. 1/129-141, pub. "*Dār Taybah*" and in the book "*Ash-Sharī'ah*", by Al-Ājurrī, Pg. 54-67, pub. "*Ansār As-Sunnah*" and in the book "*Talbīs Iblīs*" by Ibn Al-Jawzī, Pg. 15-22, pub. "*Maktabat Al-Madani*" and "*Al-I'tisām*", by Ash-Shātibī, Vol. 1/130.

I say: And it is not hidden that the commanding of the good and the forbidding of the evil is vaster than what I mentioned. And I stayed confined here upon that which relates to our topic: Holding Steadfast to the Book and the *Sunnah*. So the corruption that threatens the Religion; it either originates outside of our *Ummah* – and this is repelled with *Jihād*, or it comes from within it, from those who are attributed to this Religion, and this is repelled through *Al-Jarh Wat-Ta'dīl*, and it is repelled by standing up against the People of *Bid'ah* upon (the aforementioned) details. And all of this is obligatory. Allāh, *Ta'ālā*, said,

And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of Bounty to the 'Ālamīn (mankind, Jinns and all that exists).²⁵¹

The summary of what has passed, is that the Fundamentals of Holding Steadfast to the Book and the *Sunnah* – and it is the *Manhaj of Ahl As-Sunnah Wal-Jamā'ah* – are eight, and each of them is based upon the other. And it is from my own derivation, and Allāh knows best what is correct, and they are:

The First: The generality of the message and the eternity of the *Sharī'ah* until the Day of Resurrection. He, *Ta'ālā*, said,

²⁵¹ *Sūrat Al-Baqarah*, 251

And whoever seeks a religion other than *Islām*, it will never be accepted of him, and in the Hereafter he will be one of the losers. ²⁵²

The Second: The perfection of the *Sharī'ah* and that it is not in need of anything other than it. He, *Ta'ālā*, said,

This day, I have perfected your Religion for you ²⁵³

The Third: It is not permissible for a Muslim to proceed in a matter before knowing the ruling of the *Sharī'ah* regarding it. He, *Ta'ālā*, said,

Do not put (yourselves) forward before Allāh and His messenger ²⁵⁴

So it is not permissible to place the intellect ahead of the narrations – in other words, the Texts of the *Sharī'ah*. And it is not allowed to place a *Sharī'ah*-based evidence ahead of another one which is stronger than it. And that which is not a *Sharī'ah*-based evidence, from what I mentioned previously, is not (even) looked at.

The Fourth: Is that if he knows the ruling of the *Sharī'ah*, then there is nothing for him, except the complete (and) full compliance. He, *Ta'ālā*, said,

And it is not for a Believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. ²⁵⁵

Along with His, *Ta'ālā*'s, saying,

²⁵² *Sūrat Āl-'Imrān*, 85

²⁵³ *Sūrat Al-Mā'idah*, 3

²⁵⁴ *Sūrat Al-Hujurāt*, 1

²⁵⁵ *Sūrat Al-Ahzāb*, 36

Then they find in themselves no resistance against your decisions, and accept (them) with full submission. ²⁵⁶

The Fifth: The obligation of referring that which is differed about back to the Book and the *Sunnah*. He, *Ta'ālā*, said,

Then if you differ in anything amongst yourselves, then refer it to Allāh and the Messenger. ²⁵⁷

And that the *Shari'ah* judges the statements of the people and their actions either as being valid or invalid.

The Sixth: The rejection and invalidity of everything that contradicts the *Shari'ah* from statements, actions or rulings, due to the saying of the Messenger of Allāh, , “Whoever performs a deed, which our matter is not upon, then it is rejected.” Narrated by Muslim, from ‘Ā’ishah.

The Seventh: Cutting off the means of innovating in the Religion, due to his, , saying: “...And avoid the newly invented matters.”

The Eighth: The Commanding of the good and the forbidding of the evil, specifically that which relates to holding steadfast to the Book and the *Sunnah*, and it is *Al-Jarh Wat-Ta’dīl*; standing up against the People of *Bid’ah* and *Jihād* in the path of Allāh, *Ta’ālā*.

And there matters which stem from these eight fundamentals, which are based upon them. From them are those which relate to the beliefs or to the rulings or to both of them. So from that which relates to the beliefs; is the obligation of following the ‘*Aqīdah* of *Ahl As-Sunnah Wal-Jamā’ah*, and you will find it in books such as “*As-Sunnah*” by Ibn Abī ‘Āsim, “*Sharh*

²⁵⁶ *Sūrat An-Nisā’*, 65

²⁵⁷ *Sūrat An-Nisā’*, 59

I'tiqād Ahl As-Sunnah", by Al-Lālakā'ī, "*Sharh Al-'Aqīdah At-Tahāwiyyah*" and "*Al-'Aqīdah Al-Wasitiyyah*", by Ibn Taymiyyah and its explanations, "*Ma'ārij Al-Qubūl*", by Hāfith Hakamī and "*Fat'h Al-Majīd Sharh Kitāb At-Tawhīd*", by 'Abdur-Rahmān Ibn Hasan. And there are writings by some of the contemporary authors who mention the schools of thought of the *Ashā'irah* and others besides them and they call them the *Math'hāb* of *Ahl As-Sunnah*, so it should not escape me here to warn the Muslims about this. And it is upon them to review the '*Aqīdah* in the books of the *Salaf* – such as the ones I have pointed to – before reviewing the books of the contemporaries, so that they will know the side of the Truth. And the Religion is sincere advice.

And from that which relates to the rulings, is the issue of the permissibility of *Taqlīd*, without it being obligatory, and the issue of *Ijtihād*, and they will both come (ahead).

And from that which relates to both of them, is the obligation of accepting the *Āhād Hadīths* in the beliefs and the rulings, and it will come (ahead).

An Issue: The *Āhād* (singularly narrated) *Hadīths* are a proof in the beliefs and the rulings.

This is one of the important concepts in the methodology of *Ahl As-Sunnah Wal-Jamā'ah*, and a pillar from the pillars of holding steadfast to the Book and the *Sunnah*.

And the explainer of "*Al-'Aqīdah At-Tahāwiyyah*" said, "And the narration of one (person); if the *Ummah* receives it with acceptance, by acting upon it and believing in it, then it provides the certain knowledge (*Al-'Ilm Al-Yaqīnī*), according to the collective majority of the *Ummah*. And it is one of the two types of *Mutawātir* (multiply narrated texts) and there was never any dispute between the *Salaf* of the *Ummah* concerning that. Like the narration of 'Umar Ibn Al-Khattāb, may Allāh be pleased

with him, *'Verily, the actions are but according to their intentions.'* ²⁵⁸ And the narration of Ibn 'Umar, may Allāh be pleased with them both, 'He forbade the selling of the guardianship (*Walā'*) (of slaves) and giving it as a present.' ²⁵⁹ And the narration of Abū Hurayrah, *'The woman is not married along with her paternal aunt nor with her maternal aunt.'* ²⁶⁰ And like his saying, *'Forbidden due to nursing is that which is forbidden due to lineage (i.e. marriage).'* ²⁶¹ and the likes of that. And it is similar to the narration of the one who came to the *Masjid* of Qubā' and informed (those praying) that the direction of prayer had been changed towards the *Ka'bah*, so they turned themselves towards it (while praying). ²⁶² "

"And the Messenger of Allāh, _____, used to send his messengers individually and send his letters with individuals and those to whom they were sent did not say, 'We will not accept it because it is the information of one (person).' And He, *Ta'ālā*, said,

It is He Who has sent His Messenger with the Guidance and the Religion of Truth, to make it superior over all religions... ²⁶³

So it is a must that Allāh preserves His proofs and His clarifications upon His creation in order that His proofs and His clarifications do not become invalidated." ²⁶⁴

²⁵⁸ **Trans. Note:** Narrated with this phrasing by Al-Bukhārī, Abū Dāwūd and Ibn Mājah.

²⁵⁹ **Trans. Note:** Narrated by Muslim, An-Nasā'ī, At-Tirmithī, Ahmad, Ad-Dāramī and Mālik

²⁶⁰ **Trans. Note:** Narrated by Muslim, An-Nasā'ī, Ibn Mājah and Ahmad.

²⁶¹ **Trans. Note:** Narrated by Al-Bukhārī, An-Nasā'ī, Ibn Mājah, and Ahmad. Some narrations from 'Ā'ishah and some from Ibn 'Abbās, may Allāh be pleased with them.

²⁶² **Trans. Note:** From Al-Barā' Ibn 'Āzib, may Allāh be pleased with him. Narrated by Al-Bukhārī, An-Nasā'ī, At-Tirmithī, Ahmad and others.

²⁶³ *Sūrat At-Tawbah*, 33

²⁶⁴ pub. "*Al-Maktab Al-Islāmī*", 1403 H., Pg. 399-400

And *Shaykh* Al-Albānī said, “The *Āhād Hadīths* are a proof in the beliefs and the rulings. Verily, those who claim that the beliefs are not confirmed by the *Āhād Hadīths*, at the same time they say that the *Sharī’ah* rulings are confirmed by the *Āhād Hadīths*, and by saying so, they have differentiated between beliefs and rulings. So do you find this differentiation in the previous Texts from the Book and the *Sunnah*? No, and one thousand nos. Rather, they, in their generality and absoluteness include the beliefs as well. And they obligate his, , following in them, because they – without doubt – are from that which is covered in His saying, ‘...a matter...’ in the Verse,

It is not for a Believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. ²⁶⁵

And likewise is His, *Ta’ālā’s*, command to follow His Prophet, , and the forbiddance of disobeying him, and the warning against contradicting him and His praise of the Believers who say, when they are called to take their judgments to Allāh and His Messenger, ‘We have heard and obeyed.’ All of that indicates the obligation of obeying and following him, , in the beliefs and the rulings. And His, *Ta’ālā’s*, saying,

And whatsoever the Messenger gives you, then take it. ²⁶⁶

Then ‘...whatsoever...’ is from the phrases of generality and comprehensiveness, as it is known. And if you ask those ones who say that it is obligatory to take the *Āhād Hadīths* in the rulings, for the evidence for that, then they would use these aforementioned Verses and others besides them, from what we have not mentioned because of

²⁶⁵ **Trans. Note:** *Sūrat Al-Ahzāb*, 36

²⁶⁶ **Trans. Note:** *Sūrat Al-Hashr*, 7

brevity, as proof. And *Imām* Ash-Shāfi'ī, may Allāh, *Ta'ālā*, be merciful to him, encompassed them in his book "*Ar-Risālah*", so whoever wishes can review them. So what is it that lead them to exclude the beliefs from the obligation of accepting them (i.e. *Āhād Hadīths*), while it is included in the generality of the Verse? Verily, restricting it to the rulings and not the beliefs is a restriction without a (valid) restrictor, and that is falsehood. And that which falsehood is necessitated by, then it is falsehood (itself)." ²⁶⁷

And *Shaykh* Al-Albānī said, "And the truth is that differentiating between the beliefs and the rulings in the obligation of accepting the *Āhād Hadīths* is a philosophy which was entered into *Islām*, which was not recognised by the Righteous Predecessors (*As-Salaf As-Sālih*) nor the four *Imāms* whom the collective majority of the Muslims in the present era blindly follow." ²⁶⁸ And he mentioned the evidences for what he said and he refuted the doubts of the opposers (in this issue). And the book is precious, I advise every Muslim to read it.

And for further explanation, the "Book Of The *Āhād* Narrations" within "*Sahīh Al-Bukhārī*" ²⁶⁹ and the "Chapter of the Narration of An Individual and Its Being a Proof", from "*Ar-Risālah*", by Ash-Shāfi'ī, ²⁷⁰ should be reviewed.

And from what which is included in the narration of an individual, which the *Ummah* recieved with acceptance, are the majority of the *Hadīths* in the two "*Sahīhs*" of Al-Bukhārī and Muslim, which none of the People of Knowledge have criticized.

²⁶⁷ Pg. 51-52

²⁶⁸ Pg. 54 taken from the book "*Al-Hadīth Hujjatun Fī Al-'Aqā'idī Wal-Ahkām*" by *Shaykh* Al-Albānī.

²⁶⁹ "*Fat'h Al-Bārī*", Vol. 13/231-244

²⁷⁰ With the verification of Ahmad Shākir, Pg. 369-470

An Issue: The *Taqlīd* of a school of thought (*Math'hab*) is permissible, but it is not obligatory upon everyone.

- A. The *Taqlīd*: It is acting upon the saying of someone else without any proof.
- B. And the fact that it is permissible – then this is concerning the general person who is unable to understand the evidences. *Shaykh* Al-Albānī said, “Ibn ‘Abdil-Barr said, following what has passed from him in abridged form, ‘And all of this is for other than the general public because it is a must for the general public to have *Taqlīd* upon its scholars in the events that take place in their regards, because the points of proof have not been made clear, and they will not become clear, due to the absence of the understanding of the knowledge of that. (This is) because the knowledge is at different levels and there is no path to its highest (level), except by attaining its lowest (level). And this is the barrier between the general public and between seeking the proof. And Allāh knows best. And the scholars have not differed in that it is upon the general public to have *Taqlīd* upon their scholars and that they are the ones intended in Allāh, *Ta’ālā’s*, statement,

So ask the People of the *Thikr*,²⁷¹ if you know not.²⁷²

And they formed consensus upon it being a must fore the blind person to make *Taqlīd* upon other than him, from those whom he trusts their knowledge of the *Qiblah*, if it is a problem for him (to face it). So likewise is the one who has neither knowledge, nor any sight in the meaning of that which he takes as a Religion. It is a must for him to have *Taqlīd* upon the one who knows it. And likewise, the scholars did not differ that it is not allowed for the general public to issue *Fatwas* and that is – and Allāh knows best – due to its ignorance concerning the meanings with which it

²⁷¹ **Trans Note:** The *Thikr* is literally: The Remembrance, and it is referring to the Revelation. And the People of the *Thikr* are the scholars.

²⁷² *Sūrat An-Nahl*, 43 and *Al-Anbiyā’*, 7

would be allowed to make things *Halāl* and *Harām* and to speak concerning knowledge.'

"Except that I see that discussing the general person unrestrictedly and saying that it is a must for him to have *Taqlīd*, is not free of something (imprecise), because if you remember that the *Taqlīd* is acting upon the saying of another without proof, then from that which is easy in many instances, upon some of the intelligent ones from the general public, is for them to know the proof, due to its clarity in the Text that reached him. So who is the one who would claim that the likes of his,

's, saying, '*The Tayammum is one pat (on the soil) for the face and the two hands*', ²⁷³ that the proof from it would not be clear to him, or even to those who are even lower in intelligence than him? And due to that, then the truth is that it should be said that the one who is unable to recognise the evidence, then he is the one upon whom *Taqlīd* is obligatory. And Allāh burdens not a person beyond his scope." ²⁷⁴

- C. Then if *Taqlīd* is permissible for the general person, then it is not obligatory upon him to make *Taqlīd* of a specific school of thought (*Math'hab*) in every issue, because the Truth is not restricted to one school of thought. He, *Ta'ālā*, said,

Then if you differ in anything amongst yourselves, then refer it to Allāh and the Messenger, if you believe in Allāh and in the Last Day.
²⁷⁵

So it is known from this Verse that there is no protection from error in the saying of anyone after Allāh and His Messenger, .
Rather, everyone after the Prophet, , has his sayings taken

²⁷³ **Trans. Note:** This *Hadīth* is narrated with different phrases, from 'Ammār Ibn Yāsir, may Allāh be pleased with him, by Abū Dāwūd and others. Al-Albānī declared it "*Sahīh*" in "*Sahīh Abī Dāwūd*", #327

²⁷⁴ Taken from the book "*Al-Hadīth Hujjatun Bī Nafsihī*", by Al-Albānī, Pg. 85-86

²⁷⁵ *Sūrat An-Nisā* ', 59

from and rejected. And Ibn Al-Qayyim, may Allāh be merciful to him, said, “And is it necessary upon the general person to take one of the known schools of thought (*Mathāhib*) as a school of thought, or not? There are two schools of thought concerning this. One of the two is that it is not necessary for him, and it is the correct (opinion), about which there is certainty, as there is nothing obligatory except that which Allāh and His Messenger obligated, and Allāh and His Messenger did not obligate upon anyone from the people to take as a *Math’hab* the *Math’hab* of a man from the *Ummah*, by him entrusting his religion to him and no other. And the virtuous generations have elapsed free, and its people free, from this attribution. Rather, a school of thought (*Mathāhib*) is not valid for the general person even if he follows one, as the general person even if he takes it as a *Math’hab*, as the general person has no *Math’hab*, because a *Math’hab* is only for someone who has some sort of insight and way of using it as evidence, while being sure sighted in the *Math’habs*.” – until he said, “And it is not necessary upon anyone at all to take the *Math’hab* of a man from the *Ummah* as a *Math’hab*, in that he takes all of his sayings and leaves the sayings of other than him. And it is a disgraceful *Bid’ah* which was innovated in the *Ummah*, which no one from the *Imāms* of *Islām* ordered, and they were at a higher level, a greater value and more knowledgeable about Allāh and His Messenger, than to hold that upon the people.” ²⁷⁶

And Ibn Al-Qayyim also said, “And upon this, then it is (allowed) for him – in other words, the general person – to seek a *Fatwā* from whomever he wishes from the followers of the four *Imāms* and other than them. And it is not obligatory upon him, nor upon the *Muftī* to restrict himself to anyone from the four *Imāms*, according to the consensus of the *Ummah*, just as it is not obligatory upon the scholar to restrict himself to the *Hadīths* of the people of his country or other than it from the countries. Rather, if the *Hadīth* is authentic, then it is obligatory upon him to act upon it.” ²⁷⁷

²⁷⁶ “*I’lām Al-Muwaqqi’in*”, Vol. 4/262

²⁷⁷ “*I’lām Al-Muwaqqi’in*”, Vol. 4/263

- D. And *Shaykh Al-Islām* Ibn Taymiyyah, said, “Whoever obligates the *Taqlīd* of a specific *Imām*, then he is asked to repent. Then if he repents (he is left alone), otherwise he is executed. And he is says that ‘it should be’, then he is an ignorant, misguided one.” ²⁷⁸

I say: And the direction of this saying is that nothing is followed in every matter, except Allāh, *Ta’ālā*, and His Messenger, . So whoever attributes this level to anyone from the people, no matter what his value has reached, then he has made him equal with Allāh or with His Messenger, , and this is *kufr*. He, *Ta’ālā*, said,

...yet those who disbelieve hold others as equal with their Lord. ²⁷⁹
Likewise, is he who obligates the following of a specific *Imām* in every matter, then he has disbelieved, due to his rejection of Allāh, *Ta’ālā*’s, statement,

Then if you differ in anything amongst yourselves, then refer it to Allāh and the Messenger... ²⁸⁰

And the Verse did not mention anyone after Allāh and His Messenger,

And *Shaykh Al-Albānī* said in his words to the young men, “...that you pay attention to a matter, which was hidden to many of the well-informed, believing young men, much less others besides them, and it is that in the time that they knew – by virtue of the efforts of some of the *Islāmic* writers, and their writings, such as Sayyid Qutb, may Allāh be merciful to him, and the ‘*Allāmah* Al-Mawdūdī, may Allāh preserve him, and others besides them both, that the right of legislation is only for

²⁷⁸ “*Al-Ikhtiyārāt Al-Fiqhiyyah*”, Pg. 333

²⁷⁹ *Sūrat Al-An’ām*, 1

²⁸⁰ **Trans. Note:** *Sūrat An-Nisā*’, 59

Allāh, *Ta'ālā*, alone. (And) no one from mankind or the councils is a partner with Him in that. And it is that which they articulated with, "The *Hākimiyyah* is for Allāh, *Ta'ālā*", and that is the explicitness of the Texts mentioned in the beginning of this address, from the Book and the *Sunnah*. I say: And at this same time, many of those young men have still not paid attention to the fact that the partnership that negates the fundamental of *Hākimiyyah* for Allāh, *Ta'ālā*; there is no difference in it between the human being followed besides Allāh being a Muslim who made a mistake in a ruling from the rulings of Allāh, or a *kāfir* who has set himself up as a legislator with Allāh. (And there is also no difference) between the fact that he is a scholar or an ignorant one. All of that negates the aforementioned fundamental which the young men have believed in, and all praise is due to Allāh, *Ta'ālā*." ²⁸¹

And review also the chapter, "Whoever obeys the scholars and the *Amīrs* in forbidding that which Allāh made permissible or permitting that which Allāh forbade, then he has taken them as lords beside Allāh", from the book, "*Fat'h Al-Majīd Sharh Kitāb At-Tawhīd*", Pg. 383, pub. "*Ansār As-Sunah*".

- E. So whenever it has been made clear to the *Muqallid* that the Truth is in other than his *Math'hab*, then it is obligatory for him to return to it. He *Ta'ālā*, said,

The only saying of the Believers, when they are called to Allāh (His Words, the *Qur'ān*) and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones.

²⁸²

And He, *Ta'ālā*, said,

²⁸¹ From his book, "*Al-Hadīth Hujjatun Binafsihi*", Pg. 96

²⁸² *Sūrat An-Nūr*, 51

It is not for a Believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, then he has indeed strayed in a plain error. ²⁸³

So verily, Allāh, *Ta'ālā*, obligated following Him, *Subhānahu*, and His Messenger, _____, in every matter. And this is a status that isn't for anyone after the Prophet, _____. So if the saying of a scholar is in contradiction to the Truth which is confirmed with evidence, we reject it, and we do not act upon it, and we forbid others besides us from acting upon it, due to the saying of the Prophet, _____, "*Whoever innovates in this matter of ours, that which is not from it, then it is rejected.*" Agreed upon, from 'Ā'ishah. And Ash-Shāfi'ī, may Allāh be merciful to him, said, "The Muslims have formed consensus upon that whoever has the *Sunnah* of the Messenger of Allāh, _____, made clear to him, it is not allowed for him to leave it for the saying of anyone." ²⁸⁴ And this is the saying of the *Imāms* of the four famous *Math'habs*, and other than them (i.e. those *Math'habs*).

And Ibn 'Abdil-Barr narrated – in "*Jāmi' Bayān Al-'Ilm*" – with his chain of narration, from Ibn Mas'ūd, may Allāh be pleased with him, that he said, "Verily, none of you should entrust his religion to a man; so if he believes, he believes, and if he disbelieves, he disbelieves, because there is no example to be followed in evil." ²⁸⁵

And the 'Allāmah Ash-Shanqītī, may Allāh be merciful to him, mentioned beneficial topics concerning *Taqlīd*, and that which is allowed

²⁸³ *Sūrat Al-Ahzāb*, 36

²⁸⁴ "*Īqāth Himam Ūlī Al-Absār*", pg. 58, by Al-Fulānī.

²⁸⁵ **Trans. Note:** This *Athar* was declared as "*Bātil* (False)" by Ibn Hazm in "*Usūl Al-Ahkām*", Vol. 2/264. The rest of it is as follows, "But if he must make *Taqlīd*, then he must make *Taqlīd* on the dead, as the alive are not safe from *Fitnah*."

from it and that which is blameworthy, in the *Tafsīr* of His, *Ta'ālā's*, saying,

Do they not then think deeply about the *Qur'ān*, or are upon the hearts its locks (which prevent from understanding it)? ²⁸⁶

From *Sūrat Muhammad*, , with its *Tafsīr*. ²⁸⁷

And the point here is to warn against the blind following of a *Math'hab*, or a man, who is alive or dead. So it should not be for the Muslim to hold steadfast to anything unrestrictedly, except to the Book and the *Sunnah*, in other words, to the *Shar'ī* evidence. As for the blind following of the *Math'habs*, or the men, in Truth and falsehood, then it is from the blameworthy branches of *jāhiliyyah*, as He, *Ta'ālā*, said,

And when it is said to them: "Follow that which Allāh has sent down." They say: "Nay! We shall follow what we found our fathers upon." ²⁸⁸

And the *Shaykh* Muhammad Al-Hāmid has a treatise with the title, "The Necessitating of Following the *Math'habs* of the *Imāms* is a Severance of the Chaos in the *Dīn*", ²⁸⁹ in which he obligated the *Taqlīd* of a specific *Mujtahid*, ²⁹⁰ and he used as evidence, His, *Ta'ālā's*, saying,

So ask the People of the *Thikr*, ²⁹¹ if you know not. ²⁹²

²⁸⁶ **Trans. Note:** *Sūrat Muhammad*, 24

²⁸⁷ "*Adhwā' Al-Bayān*", Vol. 7/428, and what is after it.

²⁸⁸ *Sūrat Al-Baqarah*, 170

²⁸⁹ And the aforementioned treatise is the publication of "*Maktabat Al-Manār*", in Jordan, Second Edition.

²⁹⁰ Pg. 42

²⁹¹ **Trans Note:** The *Thikr* is literally: The Remembrance, and it is referring to the Revelation. And the People of the *Thikr* are the scholars.

And the Verse does not have in it the obligation of having *Taqlīd* on a specific man or a specific *Math'hab*, as we mentioned earlier. And he did not use anything other than this Verse as evidence for his obligating of *Taqlīd* throughout his whole treatise, so he has no evidence. Just as Ibn Al-Qayyim said, that there is no Text from the Book or the *Sunnah* that obligates the *Taqlīd* of a specific *Math'hab*. And with this, you know that there is no evidence that obligates the *Taqlīd* of a specific *Math'hab*.

An Issue: And we see that *Ijtihād* is continuous (and) will not cease, and that the Earth will not be empty of someone to establish the Argument (*Hujjah*) of Allāh.

Due to his, _____, saying, "*There will not cease to be a faction from my nation, establishing the Matter of Allāh. They are not harmed by those who betray them nor contradict them, until the Matter of Allāh arrives and they are dominant over the people.*" Agreed upon from Mu'āwiyah. And Muslim narrated from Thawbān, as Marfū', "*There will not cease to be a faction from my nation dominant upon the Truth. They are not harmed by those who betray them, until the Matter of Allāh arrives and they are like that.*"

And "the faction" is used to describe an individual or more, so the *Hadith* is a clear Text regarding that the Earth will not be empty from someone who speaks the Truth, (and) establishes the argument (*Hujjah*). And this is a mercy from Allāh to His creation, and a *Hujjah* against the stubborn ones and the deviant ones. And Ibn Al-Qayyim, may Allāh be merciful to him, said, "That the Prophet, _____, said, '*There will not cease to be a faction from my nation dominant upon the Truth...*' And 'Alī Ibn Abī Tālib, may Allāh honour his face and be pleased with him, said, 'The Earth will not be empty from someone who is establishing the argument (*Hujjah*) of Allāh, so that the arguments of Allāh and His clarifications will not be invalidated.'" ²⁹³

²⁹² *Sūrat An-Nahl*, 43 and *Al-Anbiyā'*, 7

²⁹³ "*I'lām Al-Muwaqqi'in*", Vol. 4/150

And from that which is known, is that the Texts are concluded, and that the events continue, from them are those which the *Salaf* researched under the events that might possibly occur, and from them are those which they did not research. So it is a must that there be in existence, a *Mujtahid* who will extract the rulings of these newly occurring events. Otherwise, the people will wander in ignorance, and the argument (*Hujjah*) of Allāh will be cut off from His creation.

And the author of the book, "*Fat'h Al-Majid*", said – under the explanation of the *Hadīth* of the Victorious Faction (*At-Tā'ifah Al-Mansūrah*) –, "And *Imām Ahmad* used it as evidence for (the opinion) that *Ijtihād* will not cease as long as this faction is in existence." ²⁹⁴

I say: And this is the opinion of most of the *Hanbalīs*, and others, contrary to the majority, who stated the possibility of an era being void of a *Mujtahid*. And the proof of the majority is the *Hadīth* of 'Abdullāh Ibn 'Amr, regarding the seizing of the knowledge, as *Marfū'*, "Verily, Allāh will not take the knowledge away from you after He has given it to you by confiscating it, rather He will take it away from you by seizing the scholars along with their knowledge. Then ignorant people will remain. They will be asked for *Fatwas*, so they will give *Fatwas* with their opinions, so they will go astray and they will lead (others) astray." Narrated by Al-Bukhārī. ²⁹⁵

I say: And the proof of the *Hanbalīs* is stronger, as it is a confirmation. And the reconciliation between the two *Hadīths* – as I see it, and Allāh knows best what is correct – is that the righteous scholars decrease in every generation and every level, from the one which was before it, and the ignorant ones who impersonate knowledge will increase. And despite that, it is a must that the well established scholars will exist in every generation, even if it is less compared to the one that was before it. And this reconciliation between the two *Hadīths* is supported by the *Hadīth* of Anas, as *Marfū'*, "From the signs of the Hour is that the knowledge will decrease and the ignorance will appear." Narrated by Al-Bukhārī. And he also narrated from him as *Marfū'*, "No era will come upon you, except

²⁹⁴ Pub. "*Ansār As-Sunnah*", pg. 277

²⁹⁵ Look to "*Fat'h Al-Bārī*", Vol. 13/286

that the one that is after it is worse than it, until you meet your Lord.” And in the explanation of this *Hadīth*, there is narrated that which clarifies what is meant by the evil (i.e. “...except that the one that is after it is worse than it...”), as Ibn Hajar said, “And this generalization was confusing (for some) because some eras have less evil than those that were before it, even if there weren’t any like that except the era of ‘Umar Ibn ‘Abdil-‘Azīz, and it was after the era of Al-Hajjāj by a little...” – Until he said, “...Then I found a clear statement from ‘Abdullāh Ibn Mas’ūd, about the meaning, and it is more deserving of being followed...” – Until he said, – “...And from the path of Ash-Sha’bī, from Masrūq, from him (i.e. Ibn Mas’ūd), he said, ‘No era will come upon you except that it is worse than what was before it. And verily, I do not mean that an *Amīr* is better than an *Amīr*, nor a year is better than a year, but your scholars and your *Fuqahā’* will depart, than you will not find anyone from them, and a people will come who issue *Fatwas* based upon their opinions.’ And in a phrasing from him from this point (i.e. path), ‘...And that is not due to the large and small number of rainfalls,²⁹⁶ but by the departure of the scholars. Then a people will emerge who issue *Fatwas* on the issues based upon their opinions, so they will cut *Islām* up and destroy it.’”²⁹⁷

I say: As for the seizing of the scholars absolutely, then this will not be except by the blowing of the Pleasant Wind,²⁹⁸ which seizes the souls of

²⁹⁶ **Trans. Note:** In the original Arabic version, the word is “*Amsār*” which is plural for town or region. In the original “*Fat’h Al-Bārī*”, the word is “*Amtār*”, which is plural for rain. So the original phrasing from “*Fat’h Al-Bārī*” was used here.

²⁹⁷ “*Fat’h Al-Bārī*”, Vol. 13/21

²⁹⁸ **Trans. Note:** From ‘Ā’ishah, may Allāh be pleased with her, who said, “I heard the Messenger of Allāh, , saying, ‘*The night and the day will not depart until Al-Lāt and Al-‘Uzzā are worshipped again.*’ So I said, ‘O Messenger of Allāh, I used to assume that when Allāh revealed,

It is He Who has sent His Messenger (Muhammad) with the Guidance and the Religion of Truth, to make it superior over all religions, even though the *Mushrikūn* (polytheists) hate (it). (*Sūrat At-Tawbah*, 33 and *Sūrat As-Saff*, 9)

the Believers from the Earth. And that is after the descending of ‘Īsā,
, and his death. Then the worst of the creation will remain, (and)
upon the the Hour will arise. And the blowing of the wind is the end of
this Victorious Faction. And this is like what Muslim narrated from the
debate that took place between ‘Abdullāh Ibn ‘Amr and ‘Uqbah Ibn
‘Āmir, may Allāh be pleased with them. ²⁹⁹

And look to the reconciliation between the two *Hadīths* also in “*Ar-Rawdh Al-Bāsim*”, ³⁰⁰ by Muhammad Ibn Ibrāhīm Al-Wazīr Al-Yamānī.

And there is another point of benefit from the reconciliation between the
two *Hadīths* of the Victorious Faction and the seizing of the knowledge,
and it is the obligation of the established scholars that were indicated in
the *Hadīth* of the Victorious Faction, to stand up and uncover the
misguidances of the misguided ones who were mentioned in the *Hadīth*
of the seizing of the knowledge; those who lead the people astray with
their desires and their opinions. And this is also understood from the
saying of the Prophet, , “*This knowledge will be carried by the*

That that was completed’ He said, ‘*That is (for) as long as Allāh wills, then Allāh will send a Pleasant Wind, so it will take the soul of everyone who has in his heart the weight of a mustard seed of Īmān. Then those in whom there is no goodness will remain, then they will return to the religion of their fathers.*” Narrated by Muslim.

²⁹⁹ “*Sahih Muslim Bi-Sharh An-Nawawi*”, Vol. 13/67-68 **Trans. Note:** This debate is as follows: From ‘Abdur-Rahmān Ibn Shimāsah Al-Mahrī, who said, “I was at Maslamah Ibn Mukhallad’s, and he had ‘Abdullāh Ibn ‘Amr Ibn Al-‘Ās with him. So ‘Abdullāh said, ‘The Hour will not arise except upon the worst of the creation. They are worse than the people of *jāhiliyyah*. They do not make *Du‘ā’* to Allāh for anything, except that He rejects it back upon them.’ So while they were like that, ‘Uqbah Ibn ‘Āmir arrived, so Maslamah said to him, ‘O ‘Uqbah, listen to what ‘Abdullāh is saying.’ So ‘Uqbah said, ‘He is more knowledgeable. As for myself, then I heard the Messenger of Allāh, , saying, ‘*There will not cease to be a band (‘Isābah) from my Ummah, fighting upon the Matter of Allāh, subduing their enemy. They are not harmed by those who contradict them, until the Hour comes to them, and they are upon that.*’ So ‘Abdullāh said, ‘Indeed! Then Allāh will send a wind like the fragrance of musk, its feeling is the feeling of silk. So it will not leave a soul which has in its heart the weight of a seed of *Īmān*, except that it seizes it. Then the worst of the people will remain, (and) upon the Hour will arise.’”

³⁰⁰ Vol. 1/38. pub. “*Dār Al-Ma‘rifah*” 1399 H.

just ones of every generation. They negate from it the altering of the extremists, the impersonation of the liars and the misinterpretations of the ignorant ones."

³⁰¹ And the discussion about it has passed.

And in his treatise mentioned earlier, *Shaykh* Muhammad Al-Hāmid took the opinion of the prevention of *Ijtihād*, as he said, "And that which it is upon us to know and act upon, is that which our *Fuqahā'*, may Allāh, *Ta'ālā*, be merciful to them, approved, which is that the unrestricted *Ijtihād* in the rulings is prevented, after four hundred years passed after the *Hijrah* of our leader and our master, Muhammad, ." ³⁰²

And here he is referring to that which Ibn Al-'Ābidīn mentioned in his "*Hāshiyah*" ³⁰³ And it is not hidden that this saying, especially the specifying of this date, is not indicated by the Book, the *Sunnah*, or the consensus (*Ijmā'*). Rather, it is challenged by the *Hadīth* of the Victorious Faction (*At-Tā'ifah Al-Mansūrah*), and the *Hadīth* of the *Mujaddid*. ³⁰⁴ And *Shaykh* Hāmid also said, "And no one claims (the permissibility of) the unrestricted *Ijtihād* in our time, except one of lacking intellect, little knowledge and flimsy religion." ³⁰⁵ Then he said after that, "Except that there is no prevention from the *Ijtihād* to know the minor, individual, incidental rulings. But no one has mastered this now, except for countable individuals, whom the countries of *Islām* and its territories have produced. And it is not for everyone who sees himself as a scholar, or whom the simple people claim is a scholar." ³⁰⁶

³⁰¹ **Trans. Note:** Look to footnote #243.

³⁰² Pg. 9

³⁰³ Vol. 1/55

³⁰⁴ **Trans. Note:** From Abū Hurayrah, may Allāh be pleased with him, from the Messenger of Allāh, , that he said, "*Verily, Allāh will send for this Ummah, at the beginning of every one hundred years, one who will renew for it its Religion.*" Narrated by Abū Dāwūd, and it was authenticated by As-Sakh'khāwī in "*Al-Maqāsid Al-Hasanah*", 149, and by Al-Albānī in "*Sahīh Abī Dāwūd*", #4291, "*As-Silsilah As-Sahīhah*", #599, "*Sahīh Al-Jāmi'*", #1874, "*Mishkāt Al-Masābih*", #238, and "*Islāh Al-Masājid*", 6.

³⁰⁵ Pg. 11-12

³⁰⁶ The treatise, "*Luzūm Ittibā' Mathāhib Al-A'immah*", pg. 12. Second edition, "*Maktabat Al-Manār*", in Jordan.

I say: And as you see, *Shaykh* Hāmid was not able to absolutely reject the fundamental of *Ijtihād*, as this is not allowed in the (*Islāmic*) Legislation (*Shara'*), due to the existence of the Texts which confirm that, as has passed, nor (is it allowed) intellectually, due to the continuous occurrence of (new) events – especially with the advancement of modern inventions – which necessitate the existence of a *Mujtahid* who can issue *Fatwas* to the people in the events. Add to that the deciding of the *Fiqhī* disagreements in many of the issues, and the likes of that.

Conclusion

I conclude this topic, and it is “The Obligation of Holding Steadfast To The Book And The *Sunnah*”, with my saying that the purpose of my including it in this treatise, is so that the Muslims are not deceived by everyone who raises the banner of *Jihād*, even if he calls it *Islāmic*, until they look at his '*Aqīdah* and his *Manhaj*, and the consistency of that with the *Manhaj* of *Ahl As-Sunnah Wal-Jamā'ah*, the fundamentals of which I mentioned in what has passed. Then whatever contradicts the evidence, then it is rejected. Then if the *Manhaj* is correct, then after that, his actions are looked at, do they comply with what he says or not, and it is the rule of “The Complete Full Compliance”, and its mentioning has passed. Then if the action complies with the saying, then we consider the person of it (i.e. these actions) to be truthful, *In Shā' Allāh, Ta'ālā*. And if it (i.e. his action) contradicts it (i.e. his saying), then he is a liar who is playing with the Religion of Allāh, (and) who is deceiving the people with his good saying, and his action declares his saying to be a lie. And he is from the people of the Hatred of Allāh and His Anger, ³⁰⁷ those who say that which they do not do. He, *Ta'ālā*, said,

³⁰⁷ **Trans. Note:** Referring to the saying of Allāh, *Ta'ālā*,

O you who believe! Why do you say that which you do not do? Most hateful it is with Allāh that you say that which you do not do. (*Sūrat As-Saff*, 3)

They (think to) deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not. ³⁰⁸

And Al-Lālakā'ī narrated with his *Sanad*, from *Imām* Mālik Ibn Anas, that he said, "No matter how much you play with something, do not play with the matter of your religion." ³⁰⁹

And that which I mentioned in this conclusion is also to be said about the following topic, "Fundamental Concepts Regarding *Al-Jihād*"; ³¹⁰ I mean the correctness of the *Manhaj* and the compliance of the actions with it.

And I repeat once again, and say that the following of the *Manhaj* of *Ahl As-Sunnah Wal-Jamā'ah*, and it is the Obligation of Holding Steadfast To The Book And The *Sunnah*, it alone is what preserves this Religion upon its established fundamentals, which the Original True *Jamā'ah* and the Chosen Generations were upon. And the importance of that becomes clear if we know that the insertion of many of the fundamentals of *kufr* amongst the Muslims in this era is completed by invalid use of the Texts as evidence, the misinterpretations (*Ta'wīl*) and acting upon the outweighed (*Marjūh*) opinions, in order to wrap *kufr* in *Islāmic* encasings, so that it can be inserted amongst the general public and the ignorant ones. And from that:

That democracy does not conflict with *Islām*, due to His, *Ta'ālā's*, saying,

...and their affairs amongst them are (conducted) by mutual consultation... ³¹¹

³⁰⁸ *Sūrat Al-Baqarah*, 9

³⁰⁹ "Sharh I'tiqād Ahl As-Sunnah", Vol. 1/145. Pub. "Dār Taybah"

³¹⁰ **Trans. Note:** This topic has also been translated by "Āt-Tibyān Publications" and is in circulation.

³¹¹ **Trans. Note:** *Sūrat Ash-Shūrā*, 38

And that socialism is from *Islām*, due to His, *Ta'ālā's*, saying,

And they ask you what they ought to spend. Say: "Kindness (That which is beyond your needs.)" ³¹²

And that there is no problem with the fabricated laws, because "The wisdom is the long sought aim of the Believer, wherever he finds it, he is most deserving of it." ³¹³ And that usury is permissible, because it is included in his, *'s*, saying, "*You are more knowledgeable concerning the matter of your Dunyā.*" ³¹⁴ And that it is not allowed to differentiate between the people on the basis of religion, and from there, *Jizyah* is not necessary, because "The people are equals, like the teeth of a comb." ³¹⁵ And this is a sea that has no shore. And Allāh tld the Truth when He said,

³¹² **Trans. Note:** *Sūrat Al-Baqarah*, 219

³¹³ **Trans. Note:** This is from a *Hadīth* from Aboo Hurayrah, and others, with a very similar phrasing, narrated by At-Tirmithī and Ibn Mājah. It was declared either "*Mawdhū'* (Fabricated)", "*Munkar* (Objectionable)", "*Dha'if* (Weak)", "*Dha'if Jiddan* (Very Weak)", or at least indicated to be one of those by the following: Al-'Uqaylī in "*Tah'thib At-Tah'thib*", Vol. 1/151, Ibn Hibbān in "*Al-Majrūhīn*", Vol. 1/102, Ibn Al-Qaysarānī in "*Tathkirat Al-Huffāth*", 427, Ibn Al-'Arabī in "*'Aridhat Al-Ahwathī*", Vol. 5/347, Ath-Thahabī in "*Talkhīs Al-'Ilal Al-Mutanāhiyah*", 38, As-Sakh'khāwī in "*Al-Maqāsīd Al-Hasanah*", 228, and Al-Albānī in "*Dha'if At-Tirmithī*", #2687, "*Dha'if Ibn Mājah*", #4966, and "*Dha'if Al-Jāmi'*", #4301 and #4302.

³¹⁴ **Trans. Note:** From Anas, may Allāh be pleased with him, that the Prophet,

, passed by a people who would pollinate (their palm tree crops). So he said, "*If you did not do this, it would be good.*" So it emerged with a decline in the yield. Then he passed by them, then said, "*What is wrong with your palm trees?*" They said, "You said, 'Such and such'". He said, "*You are more knowledgeable concerning the matter of your Dunyā.*" Narrated by Muslim.

³¹⁵ **Trans. Note:** This is narrated as a *Hadīth* with a very similar phrasing, from Anas Ibn Mālik, Sahl Ibn Sa'd As-Sā'idī and Abū Hāzim. This *Hadīth* has been rejected, and declared "*Mawdhū'* (Fabricated)", "*Munkar* (Objectionable)", "*Dha'eef* (Weak)", "*Dha'eef Jiddan* (Very Weak)", or indicated to be one of those, by the following: Ibn Hibbān in "*Al-Majrūhīn*", Vol. 1/226, Ibn 'Adī in "*Al-Kāmil Fī Adh-Dhu'afā'*", Vol. 4/225, Ibn Al-Qaysarānī in "*Tathkirat Al-Huffāth*", 434, and in "*Thakhīrat Al-Huffāth*", Vol. 5/2538,

By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fāsiqīn* (the rebellious, disobedient to Allāh) ³¹⁶

And the principle in using the Texts as evidence, is the understanding that the Righteous Predecessors (*As-Salaf As-Sālih*), from the *Sahābah*, then those who were after them, had of them, the rules of the Arabic language, from grammar, morphology and rhetoric, and the rules of the Fundamentals of *Fiqh* (*Usūl Al-Fiqh*), so that the word will not be changed from its place.

Ath-Thahabī in "*Mizān Al-I'tidāl*", Vol. 2/217, Ibn Hajar Al-'Asqalānī in "*Lisān Al-Mizān*", Vol. 2/330, Al-Albānī in "*As-Silsilah Adh-Dha'īfah*", #596 and #3158.

³¹⁶ *Sūrat Al-Baqarah*, 26

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“And He made you as few in their eyes.”

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And so that the way of the sinners may become manifest

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By Allāh, it has not lost its value, for even the bankrupt to purchase it

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And if they had intended to march out...

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